A

JOURNAL

OF THE

Life, Travels, and Labours

IN THE

WORK OF THE MINISTRY,

OF

JOHN GRIFFITH.

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BRITISH MUSEUM

A TESTIMONY from the MONTHLY-MEETING of WITHAM, in ESSEX,

CONCERNING

JOHN GRIFFITH, dec.

THE character of this our well beloved Friend being ſo generally known, we eſteem it unneceſſary to extend our Teſtimony concerning him, further than the time of his arrival and reſidence amongſt us.

In the year 1747, being a member of the monthly-meeting of Derby, Cheſter-county, in Pennſylvania, he was concerned to viſit the churches in Great-Britain and Ireland; during which engagement his mind was impreſſed with apprehenſion of duty to ſettle in this nation; the importance whereof was attended with earneſt ſupplication to the Lord, that he might be rightly directed therein; and, after deliberate conſideration, finding the expediency of his removal clearly confirmed, he returned to America, where, having ſettled his affairs, with the concurrence of his brethren, he removed to England; and entering into marriage-covenant with Frances Wyatt, of Chelmſford, became a member of this meeting; wherein, we truſt, the fruits of his labour afford ſubſtantial evidence of able talents faithfully applied. Few were his companions zealouſly concerned for the reſtoration of good order, which rendered the taſk more arduous; yet in regard to the exerciſe of diſcipline,

diſcipline, compared with the ſtate in which he found it, conſiderable regulation hath been effected.

His gift was eminently adapted to ſervice: in miniſtry ſound, powerful, and clear; in diſcipline, diligent and judicious; ſearching impartially into the cauſes whence the circulation of life was obſtructed, which operative care, diſturbing the falſe reſt of lukewarm profeſſors, hath, at times, excited their diſpleaſure; yet being mercifully preſerved from the ſpots of the world, and endued with authority to ſpeak feelingly to the ſtates of his hearers, in him that proverb was remarkably verified, "When a man's "ways pleaſe the Lord, he maketh even "his enemies to be at peace with him."

In doubtful caſes, he manifeſted an exemplary tenderneſs and forbearance, particularly reſpecting ſuch as appeared preſumptuous in launching into religious engagements above their qualification, being diſpoſed to afford full opportunity for trial; obſerving, upon theſe occaſions, it would be moſt acceptable, that deluded perſons perceived their error by its effects: but when thoroughly convinced of unſoundneſs, he faithfully diſcharged the duty of an elder, in the application of plain-dealing, which, indeed, was his peculiar talent; yet ſo tempered with diſcretion, both in miniſtry and diſcipline, that we believe few have filled theſe important ſtations with more general approbation: nor were his amiable qualities confined

confined to the notice of our ſociety, having a large ſhare in the eſteem of others, eſpecially thoſe of his neighbourhood.

Much of his time was devoted to publick ſervice: in conſequence whereof, a foretaſte of the reward promiſed to' them who perſevere in well-doing, proved his ſubſtantial ſupport through a long courſe of painful infirmity, being affected with an aſthma about fifteen years. At length the diſorder, producing a dropſy, ſtrongly indicated his diſſolution near; yet in this condition, he continued about eight months; during which ſeaſon of deep trial, the fruits of faithfulneſs were conſpicuous: being, at intervals, favoured with ſtrength to ſpeak intelligibly, the frame of his mind appeared to be centered in ſweet conſolation, which, in great meaſure, overcame the ſenſe of bodily pain, though evidently hard to bear.

His mental faculties ſeemed rather enlarged in quickneſs of ſenſibility, having frequently to expreſs thankfulneſs and admiration, that during this ſharp probation, infinite goodneſs had not ſuffered his mind to be clouded, but continued to lift up the light of his countenance upon him; under the influence whereof, his ſpirit was engaged to encourage thoſe preſent to faithfulneſs, through the happy effect which he experienced at that awful period.

Divers who aſſiſted during his illneſs, have declared, that his patience in ſuffering, kind acknowledgment of their care, and inſtructive admonitions, ſo far alleviated their anxiety,

anxiety, occaſioned by the ſharpneſs of his conflict, that they eſteemed it a favour to attend him.

After a laborious winter, gradually declining, he quietly departed this life, the 17th of the 6th month, 1776, and was interred in friends burial-ground at Chelmſford, the 23d of the ſame; aged about 63 years; a miniſter about 42 years.

Signed in and on behalf of Witham monthly-meeting, held at Chelmsford, the 28th of the 10th month, 1776.

Frances Griffith
Suſannah Marriage
Martha Levitt
Suſannah Mayott
Jane Hurnard
Mary Greenwood
Mary Marriage
Suſannah Playel
Sarah Levitt.

Joſeph Shelton
John Mayott
Stephen Levitt
John Hurnard
Robert Greenwood
Richard Oſboſtone
Thomas Puplitt
Joſeph Marriage
John Plant Wheeler
John Ruſſel
Joſeph Docwra
Joſeph Shelton, jun.
Daniel Wood.

The annexed Teſtimony being read in our quarterly-meeting, held at Coggeſhall, the 11th of the 3d month, 1777, was approved and ſigned in and on behalf thereof, by

JOSEPH DOCWRA, Clerk.

A JOURNAL

THE

JOURNAL

OF

JOHN GRIFFITH.

IT hath been much upon my mind (eſpecially of late) to write ſomething by way of journal, of my life, travels, and experience in the gracious and merciful dealings of the Lord with me, through the courſe of my pilgrimage in this world; together with ſome remarks on the ſtate of our ſociety in my time, interſperſed with divers obſervations relating to our conduct, in various ſtations of life, but chiefly in a religious ſenſe; to remain, when my body is laid in the duſt, a laſting memorial and teſtimony to the truth. And as the Lord ſhall be pleaſed to open my underſtanding, I may alſo afford profitable way-marks to ſome weary travellers, who are ſeeking a

city that hath foundations, whoſe builder and maker is God.

I was born on the 21ſt day of the 5th month, 1713, in Radnorſhire, South Wales; being favoured with parents who had the ſubſtance of religion in themſelves, and were conſcientiouſly concerned to train up their children in the fear of God. The names of my parents were John and Amy Griffith; my mother (as I remember) was educated in ſociety with the people called Quakers, and a ſteady valuable friend ſhe was; having at times, a few words, by way of teſtimony, tenderly to drop in religious meetings, which were acceptable to friends. My father, as I have heard him relate, was convinced of the bleſſed truth after he had arrived to man's eſtate, and found it a great croſs to join in ſociety with the deſpiſed Quakers; he being the only one of the family, which was pretty large, that joined in ſociety with that people. But the Lord making hard things eaſy to him, he gave up, in earneſt, to the heavenly diſcoveries, and, in proceſs of time, had a diſpenſation of the goſpel of peace and ſalvation committed to him; wherein he laboured, in the parts where he lived, with remarkable ſincerity and uprightneſs; being indeed a truly living miniſter, and an heavenly-minded man, as I well remember, though I left him when I was young, and never ſaw him again. He

finiſhed his courſe in this world, on the 24th of the 2d month, in the year 1745; it is added in the regiſter of the monthly meeting to which he belonged, thus, viz. "He was a "minister many years, and left a good report "behind him among all ſorts of people." He was a ſerviceable inſtrument in the Lord's hand againſt undue liberties, which were then creeping in; and was very deeply affected with the declining ſtate of the church in thoſe parts (many having removed to America) which ſince his deceaſe are become almoſt a deſolation.

Having thus paid a ſmall tribute, which I thought due, to the memory of my worthy parents, I ſhall proceed to give an account of myſelf.

I was favoured with the heart-melting viſitations of God's love, I think, when about ſeven or eight years old; and frequently experienced his name to be in the aſſemblies of his people as precious ointment poured forth; whereby my deſires were greatly raiſed to attend meetings for divine worſhip. For although, like Samuel of old, I was as yet unacquainted with the voice of God, neither did I clearly underſtand from whence that precious conſolation, which I felt, came; yet, I well remember ſomething working powerfully in my tender weak mind, by way of oppoſition to that ſweet heavenly enjoyment, in order to deprive me thereof, by preſenting to my

view ſome tranſitory delight, and by filling my mind with vain unprofitable, and ſometimes wicked and blaſphemous thoughts, which were a very great affliction to me. Then he, who was a liar from the begining, would ſuggeſt to my weak mind, that the only way to get over ſuch uneaſineſs, was to give way to thoſe thoughts, and to be utterly regardleſs of what paſſed through my mind. I found the fleſh wanted eaſe, and, to ſave its ſelf, willingly joined herein with the temptations of Satan, whereby I got a kind of preſent eaſe; but it was by ſuch gratifications as tended to heap up wrath againſt the day of wrath, and the revelation of the righteous judgments of God. So that, notwithſtanding the falſe eaſe contrived by my ſoul's enemy, I did, at times, very ſenſibly feel, as I grew up, this peace diſturbed and broken by a ſenſe of God's wrath, revealed from heaven againſt my unrighteouſneſs; and great bitterneſs of ſpirit I was often in, when the chaſtening of the Lord was upon me for ſin. I would, at ſuch times, enter into covenant with the Lord, promiſing amendment; but as thoſe promiſes were made much in my own will, they were ſoon broken, and that would increaſe the weight of my horrour and diſtreſs: the Lord, in infinite mercy, being pleaſed to find me out, and to plead with me as in the valley of deciſion. In writing this, my mind is greatly moved with pity,

pity and bowels of compaſſion towards inconſiderate youth; who for the ſake of trifling vanities, ſlighting their own mercies, are ſubjected to diſtreſs of mind: and the caſe is ſtill worſe, when by repeated diſobedience and rebellion againſt God's unmerited grace, they have almoſt ſtifled his divine witneſs in their own hearts, and go on with impunity; for an awakening time will come, ſoon or late, which muſt ſtrike all ſuch with horrour and amazement. May it be in mercy!

My godly parents were very careful to prevent my falling into evil company; notwithſtanding which, I frequently, without their knowledge, found ſuch, and joined them in thoſe vanities which are incident to youth; and perhaps was not a whit behind any of them therein: yet in the cool of the day, I was ſharply reproved for the ſame; nay ſometimes, in the very midſt of my folly. But by this time I wanted to ſilence that pure witneſs againſt evil in my heart. Oh! I have often ſince, with deep reverence, thankfully admired the long-ſuffering of a gracious God, in that he did not cut me off, when I wilfully reſiſted the reproof of his inſtruction, which is the way to life, becauſe I wanted my living in the vain pleaſures of this periſhing world.

When I was about the age of thirteen years, a friend who had lived ſome time in Pennſylvania, being in our parts, and fre-

quently at our houſe, gave a very pleaſing account of that country. I having two uncles and one aunt there, ſome of whom had before written to encourage our going over thither, my inclination grew very ſtrong to go; though my parents, eſpecially my father, was at firſt very much againſt it. But I was as one immoveably bent for going; which when my parents ſaw, and that an elder brother inclined to go with me, they at length conſented thereunto, and procured a certificate of our being in unity with Friends. There being a family of Friends, out of the compaſs of our monthly meeting, alſo going over in the ſame ſhip, we were delivered under their care, and in the year 1726, we embarked at Milford-Haven, on board the Conſtantine galley of Briſtol, Edward Foy maſter. We had a paſſage of about eight weeks from land to land. We were about eighty or ninety paſſengers, generally healthy, amongſt whom three children were born whilſt on board, and none removed by death. My uncle, John Morgan, who lived about 12 miles from the city of Philadelphia, hearing of our arrival, came on board, and conducted us to his own houſe, where I continued for ſome time, my brother, being a weaver, ſettled at my aunt Mary Pennel's, following his trade.

Removing from under my parents watchful care over me, for my good, furniſhed me with great opportunity to gratify a vain mind

mind, in the fooliſh amuſements of a tranſitory world, towards which I had but too great an inclination. But I have this to ſay, in order that parents may be encouraged to exert their godly endeavours for the preſervation of their children, that I do ſtedfaſtly believe, the religious care of my parents over me in my youth, impreſſed ſo great an awe upon my mind, that, through the bleſſing of Divine Providence, it was a great means of my preſervation from groſs enormities; though I had great opportunity of being plunged thereinto, after I left them. I hope ever to retain a grateful and thankful remembrance of thoſe gracious preſervations, when I conſider, how narrowly I have eſcaped thoſe rocks, upon which many have been ſhipwrecked and ruined.

I was ſometimes viſited, and in degree awakened to a ſenſe of my undone condition without a Saviour, after my arrival in America, though not ſo frequently as when I was younger. As I had often, oh very often! knowingly withſtood it, my taſte for worldly pleaſures being now grown ſtronger, I was very unwilling to give up to the call of Chriſt. I could plead abundance of excuſes, concluding among other things, that I was but young, and might live a great many years; that if I did take my ſwing a few years, I might become religious ſooner than many others had done,

who were brave men in their day. I would, however, to make myſelf the more eaſy for that time, fully determine to be a very religious good man, at one time or other; but it muſt not be yet. Thus, through the groſs darkneſs which had covered my mind, I who had no certainty of ſeeing the light of one day more, was prevailed upon, by the ſubtilty of Satan, to run the dreadful hazard of a future repentance and amendment of life, and ſo became worſe and more hardened in evil, though ſtill preſerved out of groſs pollutions, or what are commonly ſo eſteemed; I was afraid to tell a lie, except to embelliſh, or ſet off a pleaſant or merry tale or ſtory; apprehending it no great crime to tell a lie in jeſt. I never remember to have ſworn an oath, or uttered a curſe in my life. Nor was I ever prevailed upon, in my cuſtomary converſation, to depart from the rules of my education, reſpecting the plain language, thee and thou to one, and you to more than one; all this time preſerving a pretty fair character amongſt men, as none could charge me with any thing accounted ſcandalous. I retained much love and regard for thoſe I thought truly religious; eſpecially weighty ſubſtantial miniſters of the everlaſting goſpel; and I believe had a better ſenſe of their ſpirits and labours, than ſome of my companions had, and therefore was afraid to deſpiſe or ſpeak contempti-

bly

bly of ſuch, as ſome of my aſſociates did. In this carnal degenerate ſtate, I did commonly, in a cuſtomary way, attend firſt-day meetings, and moſtly had the liberty of going on other days of the week, when any miniſters from diſtant parts came to viſit Abington meeting, to which I belonged: but alas! it was to little or no good purpoſe, as the labour beſtowed upon me, by miniſtry or otherwiſe, was like water ſpilt upon a ſtone, that ſoon runs off again without any entrance; I being indeed for ſome time, like the heath in the deſart, not knowing when good came: and if at any time, the ſeed of God's kingdom fell upon my heart, which was like the high-way ground, it was ſoon taken away, and I preſently loſt the ſavour thereof.

When I had arrived to upwards of nineteen years of age, I was, through infinite mercy never to be forgotten, viſited in an extraordinary manner; concerning which, as it was the happy means of turning my mind, in a good degree, from the periſhing vanities of an uncertain world, to the God of all ſure mercies, I intend to be ſomewhat particular. One evening, being with divers of my companions in vanity, and under no reſtraint, as the heads of the family were not at home, we carried our frothy vain converſation, and fooliſh rude actions, to a higher degree of wicked madneſs, than I ever was guilty of before, in which

which I ſuppoſe I was as a ringleader. On this account, I felt ſome ſharp laſhes of conſcience as I went to bed that night; and a thoughtfulneſs took hold of my mind, that we had not a being in this world for ſuch a purpoſe, or to ſpend our time as above mentioned, of which I gave ſome hint to my bed-fellow; yet this conviction did not ſink ſo deep, but that I pretty ſoon got to ſleep. I had not ſlept long, before a meſſenger alarmed me with an account, that one of my jolly companions, who was then in the houſe, and who, I think, had been the beſt of us, was dying, deſiring me to go immediately to him, which I did. I was exceedingly ſtruck with horrour of mind, at the thoughts of the manner in which we had ſpent the evening before, and the ſudden ſtroke that followed upon this poor man. But when I came to his bedſide, and ſaw the dreadful agony he was in, my horrour was increaſed beyond all expreſſion; as none of us expected he could live many hours. For my part, I was ſo deeply plunged into anxiety of mind, that it ſeemed as if the pains and terrours of hell had laid hold of me already; and I was then in full expectation there was no deliverance for me therefrom; but that I ſhould die, with the weight of that diſtreſs which was upon me, before morning. This happened on a ſeventh-day night, and though the young man in time recovered, yet he was

not

not fit to be left next day, which hindered me from going to meeting, to which I was exceedingly deſirous to have gone; for by this time I was pretty thoroughly awakened to a ſenſe of duty; and it being a week before the like opportunity preſented to me again, it ſeemed the longeſt week I had ever known. Oh, how did I long to preſent myſelf before the Lord in the aſſemblies of his people! that I might pour forth my inward cries before him, in a ſtate of ſincere repentance, and deep contrition of ſoul; which, through the effectual operation of his power in my heart, I was then in a condition to do. Now I clearly ſaw, that repentance is the gift of God, and that his love, wherewith he hath loved us in Chriſt Jeſus our Lord, leads ſinners thereinto. The fleſhly will being, for the preſent, overcome and ſilenced, there was a giving up, with all readineſs of mind, to the Lord's requirings. There was not any thing then too near to part with for the real and ſubſtantial enjoyment of the beloved of my ſoul; for I was brought in degree to experience, that he came "for judgment into this "world, that they which ſee not might ſee; "and that they which ſee might be made blind. I could no longer look upon my former delights with any ſatisfaction, but inſtead thereof, had a glorious view of the beautiful ſituation of mount Sion, and my face was turned thitherward, and for the joy which

was

was ſet before me," I was made willing to endure "the croſs of Chriſt, and to deſpiſe the "ſhame;" and though I became a wonder and a gazing ſtock to my former companions, I did not much regard it, knowing I had juſt cauſe ſo to be. My great change ſtruck them with ſome awe, for I obſerved they had not the boldneſs to mock or deride me before my face.

The young man, who was an inſtrument in the divine hand for my awakening, and his brother, were both greatly reached and deeply affected, for the preſent, by the above-mentioned wonderful viſitation, and there was a very viſible change in them for a time; but, like the ſeed that fell on the ſtony ground, they withered away, and did not become fruitful to God.

I greatly rejoiced when firſt day came, that I might go to meeting; which proved to me indeed a memorable one, there being two publick friends, ſtrangers, ſent thither, as I thought, on my account; for moſt of what they had to deliver, appeared to me applicable to my ſtate. Now did I, in ſome degree, experience the ſubſtance of what was intended, by the "baptiſm of water "unto repentance; the waſhing of water by "the word; and being born of water and the "ſpirit." All which would be fully ſeen, and clearly underſtood, by the profeſſors of Chriſtianity, were they rightly acquainted with the "goſpel of Chriſt; which is the power of God

"unto

"unto ſalvation." This power, inwardly revealed, is alone able to work that change in them, without which, our Lord ſaith none ſhall ſo much as ſee the kingdom of God. But alas! being carnal in their minds, a ſpiritual religion doth not ſuit them; for, as ſaith the ſcripture, "the natural man receiveth not "the things of the ſpirit of God, for they are "fooliſhneſs unto him; neither can he know "them, becauſe they are ſpiritually diſcern-"ed." Hence it is, that the profeſſors of the Chriſtian name, retain ſigns and ſhadows, whilſt the ſubſtance is neglected; pleading for the continuance of types, when the antitype is but little regarded: where this latter is experienced, all ſhadows and types vaniſh and come to an end; as did the legal types, when Chriſt, the antitype, came, and introduced his diſpenſation, which is altogether of a ſpiritual nature. And, what is yet more wonderful, and an evidence of great ignorance, is, to find thoſe happy and bleſſed effects, which are only produced by the baptiſm of Chriſt with the Holy Ghoſt, attributed or annexed to the ceremonies of ſprinkling a little water by a prieſt in a child's face: for, when that is done, the prieſt prays, 'that old Adam in the child may be buried; that the new man may be raiſed up in him; that all carnal affection may die in him; and that all things belonging to the ſpirit may live and grow in him.' Then he prays, that the element of water may be

ſanctified

ſanctified to the waſhing away ſin. The child is then ſaid to be received into the congregation of Chriſt's flock, and ſigned with the ſign of the croſs: when this is done, they acknowledge the child to be regenerate, and grafted into the body of Chriſt's church, and return thanks to God, in that he hath been pleaſed to regenerate that infant with his Holy Spirit, and to receive him for his own by adoption. Concerning a child ſprinkled, they ſay, 'who being born in original ſin, and the wrath of God, is now, by the laver of regeneration in baptiſm, received into the number of the children of God, and heirs of everlaſting life.' They ſay, by baptiſm, viz. ſprinkling infants, that they have put on Chriſt, and that they are made children of God and of the light. They hold children baptized, dying before they commit actual ſin, are undoubtedly ſaved; which ſeemeth to imply, others are not. Being now weary of reciting theſe palpable errours, I ſhall proceed with the account of my own progreſs, in the real experience of this great work of regeneration, or the new birth, which, I well know, is not obtained at ſo eaſy a rate as above-mentioned.

This adminiſtration of water by the word continued in a remarkable manner upon me, for about three months, in which I found great ſatisfaction, as it was accompanied with an heavenly ſweetneſs, like healing balſam

balſam upon my wounded ſpirit; my heart being melted before the Lord, as wax is melted before the fire. Great was my delight in reading the holy ſcriptures, and other good books; being favoured, at that time, to receive much comfort and improvement thereby. But this eaſy melting diſpenſation, was to give way to a more powerful one, that the floor might be thoroughly purged, even the baptiſm with the Holy Ghoſt and fire: for the former diſpenſation of the Lord to my ſoul ſeemed much to reſemble John's baptiſm with water unto repentance, as being the real thing ſignified thereby, in order to prepare the way of the Lord.

Under this diſpenſation I was for a time exceedingly diſtreſſed, in a ſenſe of the great alteration I found in the ſtate of my mind; attributing it to ſome cauſe given by me, that I was thus, as I thought, forſaken. All the former tenderneſs was gone, and I was as the parched ground. My agonies were ſo great, that when it was day I wiſhed for night; and when it was night I wiſhed for day. In meetings for worſhip, where I had enjoyed moſt ſatisfaction, I now was under the greateſt weight of pain and diſtreſs, even to that degree, at times, that I could ſcarcely forbear crying aloud for mere agony. When meeting was over, I would ſometimes walk a conſiderable way into the woods, that unheard by any mortal,

tal, I might, in mournful accents, give vent to my greatly diſtreſſed ſoul. In this doleful ſtate of mind, the grand adverſary was permitted to pour forth floods of temptations. I was almoſt conſtantly beſet with evil thoughts, which exceedingly grieved me; for though I was in ſuch a dark diſtreſſed condition, my mind was, by this time, too much enlightened to allow of, or join with, wicked and corrupt thoughts: yet I often judged myſelf, and I believe at times not without cauſe, being apprehenſive, I was not earneſt enough in reſiſting thoſe evil thoughts and temptations. But, oh! I was exceeding weak in thoſe days; and I am perſuaded the Lord, in gracious condeſcenſion, looked mercifully at the ſincerity of my intention, not marking all my failings, or I could not have ſtood before him in any degree of acceptance. Very great were my temptations, and deep my diſtreſs of mind for about a year; in which time I was but as a little child, in underſtanding the way and work of God upon me, for my redemption. Yet, he who will not break the bruiſed reed, nor quench the ſmoaking flax, until he ſends forth judgment unto victory, by his inviſible power, bore up my head above the rageing waves of temptation, ſo that the enemy found he could not overwhelm me therewith: the Lord teaching my hands to war, and my fingers to fight under his banner,

through

through whoſe bleſſing and aſſiſtance, I found ſome degree of victory over the beaſt, viz. that part which hath its life in fleſhly gratifications. Then began the falſe prophet to work with ſigns and lying wonders, in order to deceive my weak and unſkilful underſtanding; as it is written, "Satan is transformed into an angel of light:" ſo I found him, at leaſt in appearance. He that goes about ſeeking whom he may devour, perceiving I was too much enlightened from above, to be eaſily drawn into ſenſuality, craftily attempted my deſtruction another way, viz. by ſetting himſelf up, undiſcovered then by me, for a guide in the way of mortification, which I was then reſolved, through divine aſſiſtance, to walk carefully in, by denying myſelf in all things which appeared inconſiſtent with the divine will. This ſubtil transformer, taking advantage of the ardency of my mind to preſs forward in this neceſſary concern, ſuggeſted that my work would be much eaſier in obtaining a complete victory over evil, were I to refrain for a time from ſome of the neceſſaries of life, particularly from eating, and taking my natural reſt in ſleep, except juſt as much as would preſerve life; and that I muſt conſtantly keep my hands employed in buſineſs, as idleneſs is the nurſery of vice; neither was he wanting to bring ſcripture, and paſſages out of other religious books, to confirm theſe requirings.

quirings. I then really believed it was the voice of Chriſt in my mind commanding theſe things, and therefore endeavoured to be faithful therein, till my natural ſtrength abated, and I found my body grew much weaker thereby. Greatly diſtreſſed I was, when at any time I fell ſhort of what I apprehended to be my duty in theſe reſpects, he that required this ſervice being a hard maſter; though he had power to deceive, yet he could not give me faith that I ſhould overcome. My views in thoſe days were indeed very diſcouraging, my poor afflicted ſoul being almoſt ſunk into deſpair. My friends took notice that I was in uncommon diſtreſs. The family in which I then lived, as they could not be altogether ignorant, though I concealed it as much as I could, of my wandering about in the fields, &c. at nights, and much refraining from food (my deep diſtreſs being alſo very legibly imprinted on my countenance) feared, as I afterwards underſtood, leaſt I ſhould be tempted to lay violent hands on myſelf. I was forbid in myſelf to tell my condition to any, as that would be ſeeking relief from without; a very improper and unworthy thing.

Notwithſtanding which, the God of all grace, who permitted this uncommon affliction to fall upon me for a trial, and not for my deſtruction, was pleaſed, in wonderful kindneſs, to move upon the heart of a miniſter

miniſter belonging to our meeting, to viſit me, and to open a way for my deliverance. He ſtrictly inquired concerning my inward condition, informing me that friends were much concerned about me, as it was very obvious I was under ſome uncommon temptation. I was at firſt very unwilling to open my ſtate to him, however he at length prevailed, and took the opportunity to ſhew me that I was under a groſs deluſion of Satan. Being thus, through the Lord's mercy, delivered from the wicked deſign of mine enemy, which undoubtedly was to deſtroy both ſoul and body, I had, in reverent thankfulneſs, to rejoice in his ſalvation. I then clearly ſaw, that Satan in his religious appearance, was alſo carefully to be guarded againſt; as nothing in religion can be acceptable to God, but the genuine product of his unerring ſpirit, diſtinctly heard and underſtood by the ear of the ſoul, and the renewed underſtanding. "My ſheep," ſaid Chriſt, "hear my voice;" which I now began to experience fulfilled; bleſſed be the Lord for ever! I had many precious openings into the divine myſteries about this time; and when I read the holy ſcriptures, they were opened to my underſtanding, far beyond whatever they had been before, ſo that I had very great comfort; my hope being revived, and my faith much ſtrengthened, by thoſe things that were written aforetime. I am well aſſured, by certain experience,

that the myſteries couched in thoſe holy writings, cannot be profitably underſtood, but by the ſame ſpirit which inſpired the penmen of them: therefore it is vain preſumption, for fallen and unregenerate man, by his earthly wiſdom and human learning, to attempt the unfolding heavenly myſteries. The lip of truth hath ſignified, they are hid from the wiſe and prudent of this world, and revealed unto the humble dependant babes and ſucklings; thoſe who ſenſibly experience their ſufficiency for every good word and work, to proceed immediately from God alone; and that Chriſt "is made unto them, "wiſdom and righteouſneſs, ſanctification and "redemption." The want of this inward living ſenſe, hath been the cauſe of, and hath opened the way for, that great apoſtaſy, darkneſs, and error, which have overſpread Chriſtendom, ſo called. There is no way for its recovery, but by humbly ſubmitting to Chriſt inwardly revealed, and learning the nature of true religion of him, the great author thereof: for I am well aſſured, that forward active and inventing ſelf muſt be denied, abaſed, and laid in the duſt for ever, and the Lord alone exalted in our hearts, before we can come up in the ſeveral duties of religion, with divine approbation. This I ſaw, in the divine light which began to ſhine out of my darkneſs, and ſeparated me therefrom, was the greater light which was to rule the day of

God's

God's ſalvation, and that all the ſaved of the Lord muſt carefully walk in this light, wherein there is no occaſion of ſtumbling. I alſo ſaw, that when it pleaſed the Lord in wiſdom, for a trial of my faith and patience, to withdraw this holy light, and there was a ſitting in darkneſs, and as in the region of the ſhadow of death for a time, ſo that I had no diſtinct knowledge therefrom what to do; that it was my indiſpenſible duty to ſtand ſtill, and wait for my ſure unerring guide: if at thoſe times, ſelf would ariſe and be uneaſy, it muſt be brought to the croſs, there to be ſlain. By ſuch experience, I found I was nothing, and that God was all things neceſſary for ſoul and body; that if I was brought into a ſtate of perfect reconciliation with him, I muſt know all things made new.

About this time I had a diſtant view of being called into the work of the miniſtry; my mind being at times wonderfully overſhadowed with the univerſal love of God, in the glorious goſpel of his Son, to mankind, to that degree that I thought I could, in the ſtrength thereof, give up to ſpend and to be ſpent, for the gathering of ſouls to him, the great Shepherd of Iſrael; and that I could lift up my voice like a trumpet, to awaken the inhabitants of the earth: but I found all this was only by way of preparation for this important work, and that I had not yet received a commiſſion to engage

therein. A fear was upon my mind, and care, leſt I ſhould preſume to enter upon this ſolemn undertaking without a right call; it appearing to me exceeding dangerous to ſpeak in the name of the Lord, without a clear evidence in the mind, that he required it of me; which I then fully believed he would in his own time, which was to wait for. From this time, until I was really called into the work, I frequently had, but eſpecially in religious meetings, openings of ſcripture-paſſages, with lively operations of the divine power in my mind; and ſometimes with ſo much energy, that I have been almoſt ready to offer what I had upon my mind, to others. But as, through an holy awe which dwelt upon my heart, I endeavoured to try my offering in the unerring balance of the ſanctuary, I found it was too light to be offered, and was thankful to the Lord for his merciful preſervation, in that I had been enabled to avoid offering the ſacrifice of fools. But when the time really came that it was divinely required of me, the evidence was ſo indiſputably clear, that there was not the leaſt room to doubt; yet, through fear and human frailty, I put it off, and did not give way thereunto. But oh! how was I condemned in myſelf! The divine ſweetneſs which had covered my mind in the meeting was withdrawn, and I left in a very poor diſconſolate ſtate, wherein I was

ready

ready to beg forgiveneſs, and to covenant with the Lord, that if he would be pleaſed to favour me again in like manner, I would give up to his requiring. At the next firſt-day meeting, the heavenly power overſhadowed me in a wonderful manner, in which it was required of me to kneel down in ſupplication to the Lord in a few words: I gave way thereunto, in the dread of his power, with fear and trembling. After which, oh, how my ſoul was filled with peace and joy in the Holy Ghoſt! I could then ſing, and make ſweet melody in my heart to the Lord. As I remember, I was twenty-one years of age, the very day I firſt entered into this great and awful work of the miniſtry; which was the 21ſt of the 5th month, old ſtile, 1734.

I have found my mind engaged to be ſomewhat particular concerning the manner of my entering into the work of the miniſtry, to ſtand by way of caution and proper encouragement to others, who may peruſe the ſame; having in the courſe of my obſervation had cauſe to fear, ſome have taken the work of preparation, as before hinted, for the thing itſelf; and ſo have proceeded very far, to their own great wounding, and the hurt of others, in bringing forth untimely fruit, which is exceedingly dangerous, and carefully to be avoided. Nothing is a ſufficient guard to preſerve therefrom, but the ſingle eye, through

the divine bleſſing, awfully conſidering what a great thing it is for duſt and aſhes to ſpeak as the apoſtle Peter directs, viz. "As "every man hath received the gift, even "ſo miniſter the ſame one to another, as "good ſtewards of the manifold grace of "God. If any man ſpeak, let him ſpeak "as the oracles of God; if any man mi-"niſter, let him do it as of the ability "which God giveth." The author to the Hebrews ſaith, that "no man taketh this "honour to himſelf, but he that is called "of God, as was Aaron." So that whatever ſome may pretend to, and intrude themſelves into, unleſs they are really called of God, they will have no ſhare in that honour that cometh from God only.

The church of Chriſt hath not been without its trouble from falſe miniſters, neither in the primitive times, nor in ours. That excellent goſpel liberty of all who feel themſelves inſpired thereunto, whether male or female, ſpeaking or propheſying one by one, hath been, and ſtill is, abuſed by falſe pretenders to divine inſpiration; yet the liberty ought to be preſerved inviolable, and other means found out to remedy this great inconveniency; which would not be difficult, were the members in a general way ſpiritually minded, rightly ſavouring the things that be of God. Forward and unſanctified appearances, by way of miniſtry, would then be eaſily awed and ſuppreſſed,

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ſo as not to diſturb the peace of the church. The caſe has been otherwiſe, as I have obſerved in ſome places; but little minded, if the words and doctrine were ſound, and nothing to blame in the converſation. Here the main thing, which is the powerful demonſtration of the holy ſpirit, is little regarded: and if a few are deeply pained at heart with ſuch lifeleſs miniſtry, they find it exceeding difficult to lay hands thereon, for want of more ſtrength; eſpecially when they perceive what ſtrength there is againſt them; for formal profeſſors love to have it ſo, rather than to ſit in ſilence. And I have obſerved ſuch pretenders all mouth or tongue, and no ears to receive inſtruction; fond of teaching others, but very unteachable themſelves. I pray God to quicken his people, and raiſe the ſociety into a more lively ſenſe of that bleſſed arm of power which gathered us to be a people; or, I fear, the great evil above hinted at will prove a very growing one: profeſſion without poſſeſſion, being the proper element for ſuch a miniſtry to grow and flouriſh in. I am not quite free to omit a remark on this head, as I am fully perſuaded the living members of the church of Chriſt, groan under a painful ſenſe of this ſorrowful token of a declined ſociety. May the Lord of ſabbath hear their cries, and regard the anguiſh of their ſouls in ſecret, ſo as to work by his inviſible power

for

for his own name's ſake, and their enlargement, by turning his hand again upon our Sion, to purge away her droſs, and to take away her tin and reprobate ſilver; that her judges may be reſtored as at the firſt, and her counſellors as at the beginning; that many, having their feet ſhod with the preparation of the goſpel of peace, may yet appear beautiful upon the mountains! So be it, ſaith my ſoul!

I have given ſome hints how it was with me, by way of preparative for the great and important work of the miniſtry, and the danger of my being miſled; even at ſometimes when I had right openings, and felt the ſweet efficacious virtue of the love of God, through Jeſus Chriſt, to mankind: which, doubtleſs, is the ſenſible experience and enjoyment, at times, of every faithful follower of Chriſt, who never was called to the work of the miniſtry. I was in thoſe days apprehenſive of ſome danger of being led out at that door; but I have ſince more fully and perfectly ſeen the danger of this and other by-paths, which would have led me to give that away to others, which I was to live upon myſelf; and out of the humble dependant ſtate, in which only there is ſafety, to have a will and way of my own, that I might be furniſhed and enriched with much treaſure. But ſincerity of heart, and my endeavours to preſerve the ſingle eye, through the watchful care of

Divine

Divine Providence over me, brought the day of the Lord upon it all: ſo that I came clearly to ſee, and experimentally to know, my ſufficiency was of God; that there muſt be a ſteady dependance on the Lord, to be immediately fitted and ſupplied, every time I was to engage in this ſolemn ſervice. I ardently deſire, that all who have the leaſt apprehenſion of being called into the work of the miniſtry, may dwell in an holy dread of the divine preſence, and know their own wills wholly ſubjected to the divine will, waiting for a diſtinct and clear certainty of the Lord's requirings, not only in entering upon it at firſt, but alſo at all other times. And as ſelf comes to be laid in the duſt for ever, they will receive undeniable evidence, in their own minds, of the certainty of their miſſion; and they will not be without a teſtimony thereof, from the witneſs for God in the conſciences of mankind, amongſt whom they are ſent to miniſter. They will be a ſavour of life to the living in the truth, and of death to thoſe who are in a ſtate of death. Let it ever be remembered, that nothing of, or belonging to, man, can poſſibly add any luſtre or dignity to ſo divine a gift. Neither will the beſt and moſt curiouſly adapted words or doctrine, ever ſo truly and conſiſtently delivered, be any more than as ſounding braſs, or as a tinkling cymbal, without the power, light, and demonſtration of the ſpirit of Chriſt.

Chriſt. There is no occaſion at all, for thoſe who regard his power as the ſubſtance of their miniſtry, to be any wiſe ſolicitous about words; as the loweſt and moſt ſimple are really beautiful, when fitly ſpoken under that holy influence.

Having thus entered upon the ſolemn and awful ſervice of the miniſtry, I gave up for the moſt part, as I found the requirings of truth, through the divine power and efficacy thereof, moving upon my heart, and ſubjecting my will, to utter a few words in a broken manner, with fear and trembling; the Lord being exceeding merciful to me, as a tender father, taking me by the hand, and making me willing by his mighty power, to be counted a fool for his ſake and the goſpel's.

The meeting I then belonged to was large, and a valuable weighty body of friends therein; who, as far as I could obſerve by their carriage, did own and approve of my weak and low appearance in this ſervice: yet they uſed Chriſtian prudence, not to lay hands ſuddenly, but gave me full opportunity to make proof of my miniſtry, and to feel my feet therein.

About this time, a fine ſpring of miniſtry was opened within the compaſs of our Yearly-Meeting; there having, by account, about one hundred opened their mouths in publick teſtimony, in little more than a year; divers of whom became powerful able miniſters,

miniſters, and ſome of them withered away like unripe fruit. About ten appeared within that time, in the particular meeting of Abington, to which I belonged.

As I was enabled to wait on my miniſtry, I experienced a conſiderable growth and enlargement; and, in a faithful diſcharge of duty therein, great peace and heavenly conſolation, like a pleaſant refreſhing ſtream, flowed into my ſoul. I alſo found, that it was a means of engaging the minds of friends, in a ſweet and comfortable nearneſs of unity with me, which I had never before ſo largely and livingly felt. Many young well-minded people, and ſome others of little experience, ſeemed to admire my gift, and would ſometimes ſpeak highly of it, which they did not always forbear in my hearing. But oh how dangerous this is, if delighted in by miniſters! It may be juſtly compared to poiſon, which will ſoon deſtroy the pure innocent life. My judgment was againſt it; yet I found ſomething in me, that ſeemed to have no averſion thereunto, but rather inclined to hearken to it, yet not with full approbation. The ſame thing in me would want to know, what ſuch and ſuch, who were in moſt eſteem for experience and wiſdom, thought of me. I ſometimes imagined ſuch looked ſhy upon me, which would much caſt me down; all which, being from a root or fibre of ſelf, I found was for judgment,

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and muſt die upon the croſs, before I was fit to be truſted with any great ſtore of goſpel treaſure. I begun alſo to take rather too much delight myſelf in the gift; which had not divine goodneſs in mercy, by a deep and diſtreſſing baptiſm, kindly prevented, might have opened a door for ſpiritual pride (which is the worſt of pride) to have entered in, to my ruin. I have reaſon to think, that ſolid friends, by obſerving my large growth in the top, with ſpreading branches, were in fear of my downfall, in caſe of a ſtorm. However, in the midſt of my high career, the Lord was pleaſed to take away from me, for a time, that which he had given me, viz. the gift of the miniſtry, and with it all ſenſible comforts of the ſpirit: ſo that I was, as I thought, in total darkneſs; even in the region and ſhadow of death. In this doleful ſtate of mind, I was grievouſly beſet and tempted by the falſe prophet, the transformer, to keep up my credit in the miniſtry, by continuing my publick appearances. It might well be ſaid of him, that he would "cauſe fire to "come down from heaven, in the ſight of "men, to deceive them;" for ſo I found it. It is hard to imagine, how near a reſemblance he could make, how exact an imitation he could form of the very thing itſelf, to the ſtate of mind I was then in; even to that degree, that I have at times been ready to ſay, 'Ah! I ſee and feel the fire

fire of the Lord coming down to prepare the offering'; and have been almoſt ready to give up thereunto, when a godly fear would ſeize my mind, and a deſire yet to try it; by which means, the ſtrong deluſion hath been diſcovered, and the falſe fire rejected. My ſoul hath been plunged into deeper anxiety, by this falſe heat, than I was in before. No tongue nor pen can ſet forth to the full, the deep and almoſt conſtant anguiſh of my ſoul, for about the ſpace of four or five months; being as near as I can remember the time this ſore affliction was upon me. It fared with me in ſome degree, as it did with Job, reſpecting my friends; ſome conjecturing one thing, and ſome another thing, to be the cauſe of this fall, as it was apprehended; though, through mercy, they could not charge me with any evil as the cauſe thereof. The moſt probable reaſon to them, of this alteration was, that I had been too much ſet up by others, and ſo had loſt my gift; and this, I think, came the neareſt to the truth of the caſe. Yet it was not ſo loſt, but that when my gracious helper ſaw my ſuffering was enough, he reſtored it again, and appeared to my ſoul as a clear morning without clouds: everlaſting praiſes to his holy name! My mind was deeply bowed, in humble thankfulneſs, under a ſenſe of the great favour of being again counted worthy to be intruſted with ſo precious a gift; therefore I

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was careful to exerciſe the ſame in great fear and awfulneſs, and more in a croſs to mine own will than before; as that which was but too likely to have decked itſelf therewith, was, for the preſent at leaſt, in a good degree ſlain. I have very often, in the courſe of my religious experience, had cauſe to adore and admire divine wiſdom, in his dealings with me for my preſervation in the way of peace; being well aſſured, that he will ſo work for mankind, if they are ſufficiently given up in heart and ſoul to him, that it will not be poſſible for them to miſs of everlaſting happineſs: for none are able to pluck thoſe out of his almighty hand, who do not firſt incline to leave him.

After I had appeared in publick ſomewhat more than two years, I found ſome drawings of goſpel-love, as I apprehended, to viſit the meetings of friends in ſome part of New-Jerſey; and being but young in the miniſtry, I was in great fear, at times, leſt I ſhould be miſtaken, in that which I, at other times, thought to be the divine requirings: for I much dreaded that of running when and where the Lord did not ſend me, leſt I ſhould bring diſhonour to his bleſſed name, and expoſe myſelf naked and void of proper qualifications for ſo great an undertaking, to wiſe and diſcerning friends. Great indeed was my diſtreſs, night and day, crying to the Lord for greater

greater confirmation; which he graciouſly heard, and was pleaſed, by a dream or night-viſion, to afford me ſuch full ſatisfaction in, that I do not remember I had any doubt afterwards concerning the ſame.

I entered upon the ſaid journey the 7th of the 8th month 1736; having a companion much older than myſelf every way. We viſited the following meetings, viz. Piles-grove, Salem, Aloes-creek, and Quohanſey, where my companion left me, and returned home, being under ſome diſcouragement about the journey in his own mind. But as I found the Lord by his bleſſed power near, opening my mouth, and enlarging my heart abundantly in his work, I was encouraged thereby to proceed, being joined in travel by an innocent friend belonging to Aloes-creek-meeting, who had a few words to drop in meetings. We went from Quohanſey, through a great deſart or wilderneſs, for about forty miles, without inhabitants, to Cape May, where we had a meeting. From thence to Great and Little Egg-Harbour, and had meetings. From thence, through the wilderneſs, to the yearly-meeting at Shrewſbury, which was large, and much favoured with the divine preſence: divers miniſtering friends from Pennſylvania were there, viz. Thomas Chalkley, Robert Jordan, John and Evan Evans, Margaret Preſton, and others.

It neither ſuited with my growth in the miniſtry, nor my inclination, to take up much time in thoſe large meetings. I therefore, for the moſt part, gave way to ſuch as were better qualified for the work, and in my eſteem worthy of double honour. I had a great regard in my mind for thoſe whom I thought as pillars in the houſe of God, whether miniſters or elders; and really think, if ſuch had given it as their ſenſe, that I was wrong in my offerings, at any time, I ſhould have been more likely to have depended on their judgment than my own. I looked upon myſelf, for many years, as a child in experience every way; and therefore thought a ſubjection was due from me, to thoſe who were fathers and mothers in Iſrael, and never, that I remember, manifeſted any diſregard to them; which is now a ſatisfaction to my mind. But, I confeſs, I have at times ſince had cauſe to marvel at the forwardneſs of ſome, who though but children, if rightly children, have undertaken the work of men, hardly diſcovering a willingneſs to give the preference to any; and when they have been admoniſhed by thoſe of much more experience than themſelves, they have been apt to retort, or to plead a divine commiſſion, and that it is right to obey God rather than man; as if they had the ſole right of ſpeaking and judging too. I had divers times ſeen the great danger of being deceived and miſled by the transformer; and therefore was afraid

afraid of being over confident of mine own ſight, and looked upon it the ſafeſt way to ſtand quite open for inſtruction, come from what quarter it would; there being nothing more deſired by me, than to be right.

This large meeting ended well, and ſweetly. Praiſes to the Lord over all for ever! From thence I went to the following meetings, viz. Cheſterfield, Trent-town, Bordenſtown, Mansfield, Upper Springfield, Old Springfield, Burlington, Briſtol, the Falls, Ancocas, Mount-holly, Eveſham, Cheſter, Hadonfield, and Woodbury Creek; from whence I returned home. The Lord made my journey proſperous, and was to me, at times, as a fountain unſealed, furniſhing daily for the work he had engaged me in; being, in wonderful condeſcenſion to my weak eſtate, both wiſdom and utterance; as it is written, "Out of the mouths of babes and ſucklings "thou haſt ordained ſtrength." Praiſes to his holy name for ever!

Notwithſtanding the Lord committed unto me a diſpenſation of the goſpel, and was pleaſed to reward my ſincere labours therein, with the ſweet incomes of peace and joy in the Holy Ghoſt, and with the unity of the brethren, in a comfortable degree; yet great were my temptations, and various the combats I had, for divers years after, with my ſoul's enemies. Oh! how hard I found it to keep from being defiled, more or leſs,

with the polluting floods, which were almoſt continually poured out of the great red dragon's mouth, in order to carry away my imagination into unlawful delights, from which I did not always wholly eſcape; being ſometimes prevailed upon to ſet bounds to myſelf, that though I would not directly fall into the evil I was tempted to, yet I might take ſome diſtant delight and ſatisfaction, in approaching as near thereunto as I thought was lawful. Thus, for want of a watchful care, not only to ſhun that which I knew to be really evil, but alſo every appearance of evil, I ſometimes brought great anguiſh and deep diſtreſs upon my own mind; and when I had gone but a little out of the right way, I found many, oh! many weary ſteps and painful heart-achings, before I was received into the way and favour of the heavenly Father again. I have often ſince been humbly thankful for his preſervation, even out of groſs evils, conſidering my dangerous tampering therewith at times in the imagination. How can weak mortals determine what length they will go, when any way is given? Moſt certain it is, they go out greatly to their hurt, who take any pleaſure at all in the thoughts of forbidden things. I have found, by woful experience, that when the leaſt way is given to the enemy, he gains much advantage over us, and we are greatly enfeebled thereby; ſo that, inſtead of growing as willows by the water-

water-courſes, there is danger of withering, and becoming of thoſe that draw back, in whom the Lord hath no pleaſure. I have found it the firſt ſubtil working of Satan, to draw me off from a conſtant care of bringing all my thoughts, words, and actions to be tried by the light of Chriſt in mine own heart; and inſtead thereof, to examine them by my partial reaſoning part. Here, many things really evil in their nature, or tendency, or both, would carry the appearances of indifferency; the pleading would then be, there is no harm in this, that, or the other thing: yet there hath been a doubt perhaps in the mind to reaſon away, not duly conſidering, that he who doubteth, is condemned if he receive. So I have many times found it, when the judge of all hath been pleaſed to ariſe, and to find me out, with my fig-leaf covering on; having very imprudently, by giving way to wrong things, in a great meaſure loſt the garment of innocence, and an holy confidence towards God. Oh! how very hot hath my neglect occaſioned the furnace to be made, that ſo the droſs might be done away.

Thus it was with me, until the many chaſtenings of the heavenly Father had brought me into more fear, care, and ſubjection. I could not be quite eaſy to omit giving theſe hints of my many weakneſſes, and failings, that others may learn thereby to be aware. This I apprehend to be the chief

reaſon of our having the failings and miſcarriages of God's people tranſmitted to us in the holy ſcriptures. Thou traveller Sionward, look forward to the joy ſet before thee, not ſuffering thine eyes to wander about thee, leſt they convey ſuch delight to thy heart, as may infect thy ſoul with pernicious diſtempers, by which thou mayeſt be rendered unable to proceed on thy journey towards the holy city; and through the defect occaſioned thereby to thy ſight, thou mayeſt, in a great meaſure, loſe the glorious proſpect of its beautiful ſituation, and the ſplendour of its ſtructures. Beware thou do not load thyſelf with the ſeeming pleaſant fruit of that country through which thou travelleſt: although they may appear to hang plentifully on each hand, they will neither be of any uſe to thee in that heavenly country whither thou art going, nor for refreſhment on the way thither. If thou haſt a mind to make thine own way proſperous, look ſteadily forward, with a ſingle eye, to the recompence of reward. Bring every motion towards ſeeking of ſatisfaction in forbidden places, immediately to the croſs, and thou wilt much ſooner find the yoke of Chriſt made eaſy, and his burden light; all his ways pleaſant, and his paths peace. This is abundantly better than that uneaſy in and out way of travelling, ſinning and repenting, repenting and ſinning again; which lays a foundation for murmuring,

labour,

labour, and toil; crying out, as ſome do all their days, there is no complete victory to be obtained over ſin on this ſide of the grave. Miſerable ſinners we muſt remain, when the cauſe thereof is wholly in themſelves; becauſe they will not come into, and abide in, the help of the Lord, againſt the mighty enemies of their ſouls happineſs, which is altogether ſufficient to give a complete victory over them; yea, to give power to triumph, and ſay, "We are made more than "conquerors through him that hath loved "us."

The 8th month 1737, I ſet out in order to viſit ſome meetings in Eaſt-Jerſey; having Richard French, an ancient friend, to bear me company. We had meetings at Stonybrook, Bethlehem, Lebanon, and at a Baptiſt's houſe near Black-River. None of our ſociety were thereabouts, but there were ſome ranters of Rogers's followers, who had taken upon them the name of Quakers, to the great ſcandal of friends in that remote place: they came to the meeting, being moſtly women. Their impatient reſtleſs ſpirits would not ſuffer them to let us hold our meeting quietly; yet they did not ſeem inclinable to contend, but rather to flatter and applaud us. Some of them ſtood up, after we had ſeverally delivered what we had upon our minds, to ſignify their unity with our doctrine, pretending it to be the ſame they held forth to the peo-

ple, though not enough regarded by them. But we were not free to receive their teſtimony, any more than Paul and Silas could that maid's who was poſſeſſed with an evil ſpirit; but rebuked them openly, and publickly declared our diſunity with them, deſiring the people not to look upon them, as belonging to the ſociety of the people called Quakers, as we could aſſure the meeting it was not ſo; and that we had no more unity with thoſe pretenders, than they had. I thought the chief ſervice we had at that place, was to teſtify againſt thoſe wild frantick people, who we found had, by being accounted Quakers, cauſed the way of truth to be evil ſpoken of. This unexpected oppoſition raiſed their flighty ſpirits, ſo that they became very troubleſome, being full of words, and aſking frivolous queſtions. Whereupon that of Paul, to ſome ſuch women in the Corinthian church, came freſh into my mind. I therefore called out aloud, "Let your women be ſilent in the church;" and opened to them, that it was ſuch women as they were, that the apoſtle rebuked and commanded to be ſilent; who not experiencing their ſpirits to be truly ſubjected, that they might know how to ſpeak concerning the things of God with a right underſtanding, ought to learn in ſilence: not meaning to exclude thoſe of mine own ſex in the like caſe; the ſame being as neceſſary for them. We left them as full of themſelves

ſelves as we found them, and went from thence to Whippany, where, in a friend's houſe, we had a precious meeting. The greateſt number being of other ſocieties, the teſtimony of truth flowed forth freely; they appearing to be much tendered and affected therewith. After meeting, ſome of them took us by the hand, and in an affectionate manner expreſſed their ſatisfaction with our labours amongſt them. From thence we went to Plainfield, and Woodbridge, where we had meetings. After which we returned home; having been favoured to accompliſh this little journey to my own ſatisfaction.

Sometime before I entered upon the before-mentioned journey, I found my mind pretty ſtrongly drawn, and much inclined, to enter into a marriage ſtate with a young woman belonging to the ſame meeting, within the compaſs of which I had lately taken a farm, and to which I was then joined by certificate. Her name was Rebekah, the daughter of Joſiah and Sarah Fearn, and grand-daughter of John Blunſton: ſhe being a valuable branch of a good ſtock. By the death of her brother, ſhe was then poſſeſſed of that part of her ſaid grandfather's eſtate, where he had lived, and entertained friends from almoſt the firſt ſettlement of Pennſylvania, until his death; which afterwards was continued by his widow many years, but of late years had been laid aſide.

It

It was in Lower Derby, about ſeven miles from Philadelphia, near a large meeting; the meeting-houſe being built on ſome of that tract of land. The reaſon of my being ſo particular in this account, is to ſhew the Lord's kindneſs, and gracious condeſcenſion to me, in ſo fully anſwering what I had ſo often deſired, viz. that in caſe I ever married and ſettled, I might be ſo placed and circumſtanced, as to entertain the Lord's ſervants and meſſengers in an agreeable manner: on which account, as well as that he was pleaſed to give me an affectionate virtuous wife, I had, and have great cauſe of humble thankfulneſs. We took each other in marriage the 30th of the 10th month 1737, at a large and ſolemn meeting, held in the meeting-houſe before-mentioned, under the precious overſhadowing of the power of divine love; I think to a larger degree than I had often, if ever, known before: which was no ſmall confirmation of our being rightly joined together; it being that alone which can truly enable to make and keep covenant rightly with each other.

After marriage, I conſtantly attended our particular meeting, both on firſt and other days of the week; alſo the quarterly and yearly-meetings as they fell in courſe, and frequently viſited adjacent meetings. I viſited friends in the county of Bucks twice, but have no account by me of the exact time.

time. I ſignified to my wife, ſome time after we were married, that I did expect, in a few years, I ſhould find a concern to leave her for a longer time than I yet had done, and gave her a hint what time I thought it would be; which fell out accordingly: having then a diſtant view of viſiting New-England.

When the time for undertaking that journey appeared clear to me, I gave up thereto, in humble reſignation and faith in the ſufficiency of that divine power which I believed required it of me; yet not without ſome intervals of diſcouragement, and reaſoning in myſelf what would become of my family and outward concerns: neither did I then know of any companion to join with me in this great undertaking, but at times believed I ſhould be favoured with one, if I gave up thereunto. However, I laid my concern before the monthly-meeting to which I belonged, requeſting their concurrence and certificate; if upon a weighty conſideration thereof, they had unity with my concern. A certificate was prepared, whereby I was left to my liberty to proceed; but I had not yet heard of a companion, and greatly feared going without. Our quarterly-meeting falling quickly after, I went to it, where I ſoon made inquiry, of my much eſteemed friend, John Churchman, whether he knew of any ſuitable companion for me. He readily told me that his brother-in-law,

William

William Brown, had procured a certificate in order for the ſame journey, and did not then know of any companion, but believed one would be provided for him. This was very acceptable to me. When William Brown and I had an opportunity of conferring together, which was the ſame day, we found our concerns and views ſo exactly agree, and our ſpirits ſo cloſely united for the ſervice, that our hearts bowed in thankfulneſs to the Lord, for his care and providence over us; believing what we were about to engage in, was agreeable to his will, and in his counſel. It being the meeting for miniſters and elders that day, we laid our concern before that meeting, where it appeared to be well approved, which was no ſmall ſtrength to us. I did then, and hope ever ſhall, greatly love and highly value the unity of the brethren; having found it no ſmall ſtrength and encouragement to me, in many low and trying times; which are neceſſary and unavoidable in that ſolemn engagement of viſiting the churches; eſpecially now in their low declined ſtate. It became indiſputably clear to my underſtanding, that it is altogether impoſſible to adminiſter, in a feeling effectual manner, to people's ſeveral ſtates, unleſs we are baptized thereinto. Well adapted words, and ſound doctrine, as to the external appearance, may, without much difficulty, be attained; ſeeing we have

have the holy ſcriptures, and many other good books, containing the principles of truth, and the Chriſtian experience of the Lord's people: yet all this, delivered with the tongue of men or angels, will prove an empty, fruitleſs ſound, without the power and demonſtration of the ſpirit of Chriſt, who enables his upright-hearted miniſters to ſearch all things, yea, the hidden myſtery of iniquity, as well as the deep things of God, even as he led his prophet Ezekiel to look through the hole in the wall, that the moſt ſecret abomination may be brought to light, and teſtified againſt.

I took leave of my dear wife, and ſet out with my before-mentioned companion, the 5th of the 7th month, 1741. Paſſing through New Jerſey, we had a meeting at Cheſterfield. We croſſed Staten-Iſland, and came to an arm of the ſea, called the Narrows, which ſeparates the before-mentioned iſland from Long-Iſland. The wind blowing very ſtrong, and the ſea running exceeding high, we were obliged to wait ſome time; the ferry-men being afraid to run the hazard of carrying us (and divers others who were there alſo waiting) over. Towards evening, the wind ſomewhat abating, they appeared willing to venture, if we would; and we being deſirous to proceed, agreed to go. I think we had eight or nine horſes, beſides people, in the boat. They ſet all their heads to the wind, which proved of ſingular ſervice,

vice, in bearing up the boat againſt it, otherwiſe it did not ſeem altogether improbable, but that ſhe would have been laid on her ſide. We ran over in about ten minutes, which is accounted at leaſt two miles and an half. We were thankful for preſervation; as I believe moſt, or all of us, when we were on the water, apprehended ſome conſiderable danger. We made but little ſtay on Long-Iſland, only taking Newtown meeting in our way. Then croſſing the water, to the main land in New-York government, had meetings at Memarinack, Long-reach, and the Purchaſs. From thence, having a guide provided for us, we ſet out for our journey, about 200 miles through the colony of Connecticut to Rhode-Iſland. We met with kind reception and entertainment for our money, at a very low rate, amongſt the high profeſſing Preſbyterians of this colony: the caſe was very different formerly, when our friends were baniſhed from thence by a law. I remarked, as I paſſed along, very good order obſerved in their inns; and, as far as could be diſcovered, the people in general appeared to be ſober, and religious in their way; far from being ſo vitiated and corrupt, as I have found thoſe in the mother-country, as they call them. We were attacked divers times by ſome of them on religious ſubjects, but, through divine favour, were enabled to anſwer them in ſuch a manner, as that I hope neither

neither we, nor the truth profeſſed by us, ſuffered thereby. I can ſay with thankfulneſs, I never was at a loſs in giving anſwers to thoſe that aſked a reaſon of the hope that was in me, when I had my chief dependence on the Lord to be furniſhed immediately by him alone, without leaning to mine own underſtanding. We were kindly received by our friends, at Newport on Rhode-Iſland, where there is a large body; ſome of whom we found much hurt by differences and parties about government affairs; which cauſed hard cloſe work for us in their meetings. From Rhode-Iſland we went to the iſland of Nantucket, where is alſo a large body of friends, amongſt whom we had good ſatisfaction. We then returned to the main land, viſiting meetings as followeth, viz. Sandwich, Yarmouth, Suckaneſſet, and a quarterly meeting at Pembroke, where we met our friend Samuel Hopwood, who was arrived at Boſton from England, a few days before, in company with Moſes Aldrich, on a religious viſit. From thence we went to Boſton, where we had a meeting, there being a ſmall number of friends in the town; but truth never proſpered much there: it ſeemed to me, that ſomething of the ſame ſpirit was yet alive, and to be felt, that formerly would have wholly extirpated our friends, and truth, as held by them, from the face of the earth, and prevailed to inflict cruel ſufferings,

ings on many of the Lord's ſervants; four of whom they put to death; as is related at large, in a book entitled, New-England Judged, written by George Biſhop; and in Sewel's Hiſtory of the People called Quakers. Happening to walk into the priſon-yard, I obſerved a very ancient building, which I judged, by its appearance, might have been the ſame our friends had formerly ſuffered very great hardſhips in. Upon which, I aſked ſome preſent, if that was the priſon their forefathers put our friends into? A woman anſwered, Yes; and added, 'It was a very wicked thing of the rulers of that time, for the land had ſuffered for it ever ſince;' or to that import. A friend of Boſton related to me, what he ſaid he had from an ancient inhabitant of that town, who had ſeen that wicked act, of putting to death the four friends, as above hinted, viz. that he could well remember fine wheat growing about and near Boſton; that he never knew, nor heard of any wheat blaſted, or peaſe eaten by bugs, until they put the Quakers to death; and that they never could raiſe either wheat or peaſe near that town ſince; perhaps not within 15 or 20 miles: though I ſuppoſe the inhabitants were ſo often diſappointed formerly, that they have not attempted to raiſe any lately, the land being generally turned to grazing, and for raiſing Indian corn. They ſeem ſenſible of the extraordinary alteration; but I ſuppoſe few

of

of them are willing to attribute it to that cauſe. I had ſome diſcourſe with one of the inhabitants, as we were riding together near Boſton, concerning the above-mentioned wonderful event. He pretended to argue a natural cauſe for it; but I endeavoured to ſhew him, that (according to my apprehenſion) thoſe very reaſons which he advanced to prove a natural cauſe for the change, if they proved any thing, I thought it was directly the contrary of what he intended, viz. he urged, that clearing away the woods might have ſo changed the nature of the air, as to have produced a blaſting quality therein. But if the airy, any thing reſembles the watry element herein, the freer its courſe, and the leſs the obſtruction it meets with, the more it purges and purifies itſelf, and is therefore the leſs capable of producing hurtful conſequences, either to vegetables or animals.

We paſſed on from thence, and had meetings at Lynn, Salem, Cochechy, Dover, Hampton, Haveril, Amſbery, Newbery, Taunton, Coxett, and to Dartmouth yearly-meeting, which was held there and at Akuſhnet four days: it was a large meeting. After which, we had meetings at Rocheſter, Freetown, Swanzey, Leiceſter, Smithfield, Providence Woods, at one Harris's, Greenwich, South Kingſton, Connanicut-Iſland, Portſmouth, Tiverton, Little Compton, and ſo to Newport again: divers of which meetings were large. The

Lord was graciouſly pleaſed to furniſh us, according to the occaſion, painfully to labour amongſt the profeſſors of truth in thoſe parts; many of whom appeared to us ignorant, in a ſorrowful degree, of the life and nature of true religion. Our ſpirits were often very deeply baptized on their account, in great travail, that Chriſt might be formed in them. It was a very exerciſing laborious journey, but the Lord mercifully made all up to us, by the comfortable enjoyment of his love and peace, flowing into our hearts. Glory to his name for ever!

From Newport we ſet our faces homewards, taking Weſterly meeting in our way, and proceeded through the colony of Connecticut to Long-Iſland; upon which w- had meetings at Cowneck, Joſeph Lea tham's, Jericho, Weſtbury, Metinicock, and were at the quarterly meeting at Fluſhing. From thence we croſſed the water to Weſtcheſter, on the main; got thither ſome time before the hour appointed for the meeting, and ſtaid a while at an inn in the town. The landlady coming into our room in a pleaſant manner, ſaid, 'I ſuppoſe you are travelling friends?' My anſwer was, We are travellers, and we are friends; therefore we are travelling friends; 'But I ſuppoſe, ſaid ſhe, you are preachers;' and added, 'I like your way very well, as you come up to the command of Chriſt, in travelling about as you do, more fully than our miniſters.

miniſters: but there is ſomething lacking with you.' What is that, ſaid I? 'Why, ſaid ſhe, you ſhould baptize as well as preach.' I then aſked her what we ſhould baptize withal. She replied, 'With water to be ſure; for it is not in the power of man to baptize with any thing elſe.' Upon which, I ſhewed her, from the holy ſcriptures, that the primitive miniſters of Chriſt were ſo gifted, as to be able to baptize believers into the name, or power, of the Father, Son, and Holy Ghoſt; inſtancing, in particular, that paſſage of Peter, at the houſe of Cornelius, Acts xi. 15, 16. "and as I began to ſpeak, "the Holy Ghoſt fell on them, as on us at "the beginning. Then remembered I the "word of the Lord, how that he ſaid, "John indeed baptized with water; but "ye ſhall be baptized with the Holy Ghoſt." It is evident from this account, that by the effectual preaching of Peter, the Gentiles were baptized with the Holy Ghoſt; and as the diſpenſation of God to man is the ſame now it was then, and he has graciouſly promiſed to be with his miniſters always to the end of the world, and man, by nature in a fallen degenerate eſtate, as much involved in ſin, and a ſtranger to God as he was then; no good reaſons can be given, why the ſame powerful efficacious means are not as neceſſary for his recovery, by a reconciliation with his maker, as they were at that time. The woman was very attentive to

what was ſaid on the occaſion, and ſeemed pretty much affected, being quite ſilenced as to that ſubject. We invited her to our meeting; ſhe told us, it was what ſhe intended, and alſo to prevail with her huſband to go too, if ſhe could, but doubted being ſucceſsful therein. However, ſhe and her huſband were both at the meeting, and the Lord was graciouſly pleaſed to give us a precious opportunity together, wherein I am perſuaded ſhe was made in ſome degree ſenſible of that baptizing power, which, in a comfortable degree, accompanied the miniſtry that day. She was tendered, and, at parting, with tears deſired us to remember her, and pray for her.

After this meeting, we proceeded homewards, taking three meetings in the Jerſeys as they fell in our way, viz. Elizabeth-Town, Woodbridge, and Stonybrook. I got home the 7th of the 10th month, and found my dear wife and family well, which was cauſe of mutual thankfulneſs; having performed near as much in about three months, as was uſually done in about four. It is very neceſſary to avoid both extremes in travelling on truth's account; neither to be over-haſty, nor too dilatory: yet I have always found great ſatisfaction and peace, in being as diligent and expeditious therein, as ſits eaſy on the mind, and the conſtitution of body will bear; that all may have cauſe to be fully convinced, we travel not for

for outward pleaſure, but from a neceſſity laid upon us; which will certainly add conſiderable weight to our ſervice, and greatly tend, in the eyes of mankind, to maintain the credit of that truly diſintereſted goſpel-miniſtry, the Lord hath been pleaſed to raiſe up amongſt us as a people.

Having ſtaid at home ſome time, to make neceſſary proviſion for an increaſing family, I found a concern upon my mind to viſit friends a ſecond time on Long-Iſland, and the main land in New-York government, and ſet out in order thereunto, the 27th of the 8th month, 1743; being accompanied by my well eſteemed friend, John Sikes. The firſt meeting we attended on the iſland, was a yearly-meeting, which was held on a firſt day at Metinicock. It was a large precious meeting; many not of our ſociety being there, the Lord was pleaſed to open the doctrine of his kingdom largely, and his glorious truth was over all: to whom alone be the praiſe for ever! Notice was given at this meeting, of our intending to be on the next firſt-day at Weſtbury, not far from this place; and that week we had meetings at Brookhaven, Iſlip, Bethphage, Rockaway, Henry Willis's, and ſo to the before-mentioned meeting on firſt-day. Friends came to it from divers parts of the iſland, and alſo many people of other ſocieties, ſo that it was a very large meeting. Their expecta-

tion was greatly out after words, which the maſter of our aſſemblies did not ſee meet to gratify; for we were almoſt wholly ſhut up as to miniſtry; which I hope proved a profitable leſſon of inſtruction to many. After this meeting we croſſed the water, and had meetings at Weſtcheſter, Memarinock, Long-reach, and Ryewoods; we then returned to the iſland, and had meeting at Fluſhing, Oyſter-bay, Cowneck, Fluſhing again, and Newtown. Having finiſhed our ſervice thereaway, we travelled homewards, taking meetings as we paſſed along in Eaſt-Jerſey, at Raway, Plainfield, and Woodbridge; and in Weſt-Jerſey at Upper Springfield, and attended the quarterly meeting at Croſwicks; after which I returned home, and have to ſay, with thankfulneſs, that the Lord was to me in this little journey, ſtrength in weakneſs, and riches in the time of poverty; and was pleaſed to conduct me ſafe to my dear wife and family in peace.

About the latter end of the year 1744, I found my mind drawn to viſit friends meetings in the weſtern part of our county; and had meetings at Eaſt and Weſt Notingham, Deer-Creek, New-Garden, London-Grove, Ockeſhan, Kennet, and Concord. The Lord enabled me, either to do or ſuffer, in this little journey, as the ſame appeared to be my duty. At Ockeſhan I was quite ſhut up as to words, yet had peace,

peace; believing it was my buſineſs that day, as it hath been many times ſince, in order (as I apprehend) to lead others into ſilence by example; as being the moſt profitable ſtate, they or I can poſſibly arrive at in mutability, in order to attain a right underſtanding of all religious duties.

Soon after my return home, I went into Weſt-Jerſey, to viſit the following meetings, as I found my mind drawn thereunto, viz. Hadonfield, Cheſter, Eveſham, Mount-Holly, Ancocas, Old Springfield, Trent-town, and Burlington quarterly-meeting, in which I had good ſatisfaction. I think it was about this time I went, in company with my well-beloved friend Michael Light-foot, to the yearly-meetings at Cecil, and Treadhaven in Maryland, wherein we were greatly favoured. He returned home-wards from Maryland, but I went to ſome meetings in the lower counties of Kent and Newcaſtle, had a meeting at Duck-Creek, and went to the yearly-meeting at Little-Creek, which was a very precious meeting, divine goodneſs greatly overſhadowing the the ſame, to the tendering many hearts. From thence I went to George's-Creek, and Newcaſtle, and returned home.

I have no account by me, of any other journey in the ſervice of truth, until the 2d month 1746, that I went in company with our worthy friend before-mentioned, to the yearly-meeting at Salem, in Weſt-Jerſey; and viſited Cohanſey, and Pileſ-

grove meeting. In the 3d month the ſame year, I went to Cheſterfield quarterly-meeting in the Jerſeys, and had meetings at Stony-Brook, Burlington, and Hadonfield.

In the 5th month the ſame year, I viſited the county of Bucks, and had meetings at Middletown, Briſtol, the Falls, Wrights-Town, Buckingham, and Plumſted; taking North-Wales meeting in my return home. The Lord was my ſure help, and ſufficiency in all theſe journies, affording the comfortable enjoyment of ſweet peace in my return: to whom the praiſe (if any ſervice was done) is, and I hope ever will be, freely offered up; for he alone is worthy thereof for ever!

Soon after my return home, great and inexpreſſible afflictions were permitted to befal me, and my greatly afflicted family, moſt of whom were ſeized with the bloody-flux; of which diſtemper I buried a daughter between four and five years old, and was taken very ill myſelf of the ſame diſorder: in which time, my dear wife was delivered of a child, and for a week or ten days after appeared hopeful to do well and recover; but being, in that condition, taken with the before-mentioned diſtemper, was in a ſhort time removed from me by death, leaving me three ſmall children; the youngeſt about two weeks and three days old. I found the Lord near to ſupport

port my diſtreſſed drooping ſpirit under this great affliction. I well remember, when my dear wife lay with great ſymptoms of death upon her (having alſo ſometimes, as I thought, intervals of hopeful ſymptoms) my mind was in a very great and painful fluctuation between hope and fear. It ſeemed to me then impoſſible to give her up for death, and to be wholly ſeparated from ſo valuable a companion; but the Lord, who formerly rebuked the winds, and allayed the ragings of the ſea, was pleaſed, as in an inſtant, to bring an holy calmneſs over my mind, in which there was an intire reſignation to his divine will; ſo that I could ſay, with Job of old, "The Lord giveth, and the Lord taketh "away, bleſſed be his name." I did not, from that time, look upon her as any more mine, but gave her up into his hands, who had kindly beſtowed her upon me. I write this by way of encouragement to others, that they may live in the fear of God, and give up in ſteady obedience to his requirings; and then, I am well aſſured, they may lean upon him in all their afflictions, and they will find, to their comfort, that thoſe things which appear impoſſible with man, are poſſible with God; who will make hard things eaſy, and bitter things ſweet to his humble followers. She departed this life the 22d of the 7th month, 1746; we having lived together near nine years.

I have this ſhort teſtimony to give concerning my dear deceaſed wife; that ſhe made it her early care to lead a ſober and virtuous life; and I know a godly concern remained upon her mind, to keep a conſcience void of offence, both towards God and man; being engaged (according to ability received) for the promotion of the bleſſed truth, and gladly entertained the Lord's faithful labourers; eſteeming it a bleſſing to be favoured with their company. And when I found a concern to travel abroad in the ſervice of truth, ſhe freely gave me up thereunto; having, with great ſatisfaction, to acknowledge the Lord's goodneſs, in favouring her with true peace and contentment in my abſence; and alſo, in a ſteady truſt and dependence on his providence, for our ſupport every way in a faithful diſcharge of duty.

She was favoured with great calmneſs and reſignation to the divine will, in her laſt illneſs, either to live or die; ſignifying, that ſhe did not find any thing in the way; and that, if it pleaſed the Lord to remove her out of this world, ſhe hoped it would be a glorious change to her, and that ſhe ſhould go to her little innocent babes who were gone before her; often confeſſing the Lord's goodneſs in giving her ſo much eaſe both of body and mind. She was very loving to thoſe who viſited her in her illneſs, and ſaid, ſhe had nothing

thing but love and goodwill to all. She took her leave of our children in a very tender and affectionate manner, committing them to divine providence, and expreſſing her belief, that his watchful care would be over them when ſhe was gone. The apprentice and ſervant boys were called for, at her requeſt; ſhe took them by the hand, and in a loving tender manner, gave them good advice; an heavenly ſweetneſs accompanying her words, which much affected thoſe preſent. She diſcovered great nearneſs of affection to me, to almoſt the very laſt, and ſo departed this life in ſweet peace, of which I was favoured, after her removal from me, with a certain evidence to my unſpeakable ſatisfaction; whereby I plainly ſaw my great loſs was her everlaſting gain, and was enabled to bow in humble acquieſcence to the divine will, who knows what is beſt, and orders all things in perfect wiſdom.

Being apprehenſive that I ſhould be concerned to travel pretty much abroad in the ſervice of truth, for ſome years; I thought it my duty, as ſoon as I conveniently could, to place my children where they might be trained up in the way of truth, and to go myſelf out of buſineſs. This view or apprehenſion of things, had been gradually coming upon my mind for a conſiderable time; but now the weight thereof much increaſed; the time alſo of entering thereupon,

upon, appearing pretty clear to my mind: having found it my incumbent duty, not only to wait for a full confirmation of a right call, to travel abroad in the work of the miniſtry; but alſo to know the acceptable time for engaging therein; all which will be fully diſcovered by ſuch as, with a ſingle eye to God's glory, deſire, above all things, to be found faithful.

The firſt journey I entered upon, was a ſecond viſit to friends in New-England. I ſet out in order thereunto, the 23d of the 3d month, 1747, and was at two meetings in Burlington next day. From thence I went to a quarterly-meeting at Cheſterfield; after which I got to Fluſhing, on Long-Iſland, the 27th. Next day I attended their week-day meeting. The yearly-meeting for that province then came on, which held four days. It was large, and the divine preſence appeared therein, to our mutual comfort and ſtrength.

The 2d of the 4th month, being four in number, we ſet out for Rhode-Iſland; paſſing through the colony of Connecticut, we met with civil courteous uſage, as before, when I travelled through that country. I felt great love in my heart towards them, in which I had a ſtrong perſuaſion, if not ſomething of a foreſight, that truth, in the Lord's time, will break forth and ſpread in that colony. For though I believe ſuperſtition and bigotry are very predominant amongſt

amongſt them; yet they appeared to me in general, a cleaner people in their morals, than in many other places where I have travelled. At New-Haven, in that colony, they have a college, in order to train up their miniſters, &c. I found an inclination to go amongſt the collegians, who gathered about me, carrying themſelves civil and reſpectful. I had much diſcourſe and reaſoning with them concerning our principles: they appearing deſirous of information, I anſwered their queſtions in a conciſe manner; referring them to Robert Barclay's apology (which I ſuppoſed they had in their library) for a further explanation thereof. I could not help remarking, with pleaſure, the becoming order they obſerved in their queſtions and anſwers: one at once, without the leaſt flout, jeer, or any thing like mockery. I found work alſo amongſt them, to remove the prejudice ſome had imbibed againſt us as a people, on account of the wicked and frantick behaviour and conduct of one Rogers, and his followers; who, I think, dwelt about New-London, in that province, calling themſelves Quakers; and as there were none of the right ſort, that people might ſee the difference, they were ready to conclude, that all the people called Quakers were ſuch, to the great reproach of our ſociety. I declared to them, that their actions were as much abhorred

by

by us, as they could be by any people whatever; that Rogers and his company of ranters were no more of our ſociety, than they were of theirs; that it would be very hard and unjuſt, if we, as a people, ſhould be defamed, by means of a crew, whom we had nothing farther to do with, than to let the world know our abhorrence of their practices, and that they took our name upon them, in all probability, as a cloak to cover their wickedneſs. Theſe young ſtudents readily admitted what I ſaid to be very juſt and reaſonable. I believe this opportunity tended to the reputation of our ſociety; and am ſure it was to my comfort and ſatisfaction; feeling the love of God flow in mine heart towards thoſe young men, ſome of whom I did not think far from the kingdom. I called again to ſee them in my return, and gave them ſome books, viz. two letters written by Samuel Criſp, giving reaſons why he joined with the people called Quakers; a Treatiſe on Baptiſm, by William Dell; and I think ſome others, but do not now particularly remember; which they received very kindly, ſtill carrying themſelves reſpectful to me. Now I am on theſe remarks, I cannot well omit taking notice of the great difference obſerved by me ſince in the nation of England, at the two great univerſities, in the behaviour of the ſtudents, whom they pretend to be training up for goſpel-miniſters,

ſters, and for ſome other employments to get a living by. Oh! what floutings, jeerings, mockings, and deriding of that which is ſerious, and humble like true religion! as though to work out our ſalvation with fear and trembling, were not now the way to the kingdom of God; but that a ſufficient aſſurance, to ſcoff at and ridicule what in the primitive church, and by the people of God in all ages, was accounted religious, were now the diſtinguiſhing mark of true Chriſtians, and miniſters of the goſpel. How have they frequently broken in upon our peaceable quiet meetings, like the raging foaming waves of a troubled ſea, caſting up mire and dirt! Such a conduct gives ſober diſcerning people, cauſe to look upon them as a neſt of unclean birds; who, inſtead of promoting true religion, may be inſtrumental to ſubvert it. I have often wondered, ſeeing the conduct of many of theſe pretended goſpel-miniſters is obviouſly ſo very bad, not only whilſt they are learning the trade of preaching, but alſo in their following the ſame for a livelihood; how it comes to paſs that the people bear them. One reaſon that appears, is, the laws of the land are much in their favour; but the principal reaſon is, that people, in almoſt a general way, are ſtrangers to the life and power of true religion; being ſatisfied with a profeſſion thereof, and having itching ears, heap to themſelves

ſelves teachers; erroneouſly ſuppoſing the principal part of religion to conſiſt in performing what they call religious duties; as hearing ſermons, prayers, and ſinging pſalms, &c. ſome of the hearers being ſo dark as to ſay, ſuch a one is a good teacher, though, perhaps, a drunkard, a ſwearer, or guilty of other evils. It is plain, that the ſtrength and ſecurity of ſuch miniſters, is in the darkneſs and ignorance of people's minds. We do not read in the Revelations, of the locuſts coming upon the earth, until the ſmoke aroſe out of the bottomleſs pit, and darkened the ſun and air; and whenever the children of men ſhall, in a general way, turn to the light of the Sun of Righteouſneſs in their own hearts, myſtery Babylon, the mother of harlots, muſt fall, and theſe her merchants will be wholly rejected. All their abominable craft will be fully diſcovered. Great will be their torment, fear, and diſtreſs in that day! The Lord Almighty haſten the time, for his own name's ſake, when all craft, violence, and ſhedding of human blood may be at an end; and righteouſneſs cover the earth, as water covers the ſea!

Some of the inhabitants of New-Haven ſignified their deſire that we ſhould appoint a meeting there, but we did not find ſufficient ſtrength and courage to anſwer their requeſt; ſo proceeded on our journey, and got to Newport, on Rhode-Iſland, the 8th

of

of the 7th month. Here we were kindly received by friends, and attended their yearly-meeting, which begun at Portſmouth, where it held only one day, being a meeting for worſhip; after which, the meetings for worſhip and buſineſs were held four days at Newport: they were very large, and divinely favoured, ſo that thoſe who depended on the Lord alone for wiſdom and ſtrength, were enabled to come up in the diſcharge of their reſpective duties, to their peace and comfort. When this great meeting was over, I had meetings at Tiverton, Little Compton, Coguſett, and Ponyganſett, on firſt-day, and was at their monthly-meeting on ſecond-day. Next morning, about eight o'clock, I went on board a veſſel bound to the iſland of Nantucket, John Hanes maſter, where we arrived about one o'clock next morning. I ſtaid upon this iſland about ſix days, and was at their yearly and monthly meetings; having good ſatisfaction therein. I returned in the ſame veſſel, and landed on the continent in about ſix hours; had a meeting at Falmouth; and went to their monthly-meeting at Sandwich, and attended the quarterly-meeting which was held there. Here I met with divers friends from our parts, who were on the ſervice of truth. We had very cloſe ſearching laborious ſervice amongſt them, as things were very low, and much out of order; in part owing to

the neglect of ſome members, whoſe minds had been too much taken up with earthly things, to watch over the flock, as thoſe who muſt give an account. We endeavoured to lay the weight of things more cloſely upon the active members, and left them to the Lord's dealings; knowing, "that al-"though Paul may plant, and Apollos may "water, it is he alone that can give the "increaſe."

I went from hence to Pembroke, where I had a meeting; and through Boſton to Lynn, where I had a meeting alſo; thence to Salem monthly-meeting, and returned to Boſton, and had two meetings there, being firſt-day. From thence I went directly to Rhode-Iſland, and had meetings at Portſmouth, and Newport, to good ſatisfaction: the Lord giving power and dominion, by the bleſſed efficacy of his pure word of life, over all of a contrary nature to itſelf, whereby I was enabled to clear my mind, to my great eaſe and comfort. I then returned homewards, with much ſatisfaction and peace of mind; taking meetings in my way at Connanicut-Iſland, and South Kingſton; ſo proceeded on my journey through Connecticut, and lodged at New-Haven. I ſpent part of a day in converſation, and reaſoning with ſome well diſpoſed people, to ſatisfaction. I alſo viſited the ſtudents, as before hinted; after which I proceeded on my journey to Long-Reach,

where

where I had a meeting, and went to the yearly-meeting at Weſt-Cheſter. From thence I travelled homewards, having, as heretofore, cauſe to be humbly thankful to the fountain of all goodneſs, who was near to help as the eye was ſingle to him, in all proving times, whether in heights or depths; and as he was waited upon, gave wiſdom and utterance. I deſire he alone may for ever have the praiſe and glory, if any good is done; as there is no good but what proceeds from him. I had not been long returned from the before-mentioned journey, when I laid before the monthly-meeting I belonged to, a concern which had been upon my mind ſome years, to viſit the churches in divers parts of Great-Britain and Ireland; deſiring their concurrence and certificate, if, upon weighty deliberation, they found unity with my propoſal; intimating the time for entering upon that ſolemn undertaking had appeared to me for ſome time to be drawing near, and that I ſhould look out for a paſſage before the end of the year. A certificate was prepared, ſetting forth their unity with my ſervice in the miniſtry, and with my intended journey; deſiring my labours therein might tend to the edification of the churches where my lot ſhould be caſt, and for my return to them again in peace; alſo expreſſing that I had ſettled my outward affairs to the ſatisfaction

of that meeting: for I had acquainted friends how I had ſettled them, as I thought it concerned them to be ſatisfied in that, as well as other things; it being my earneſt deſire to have the full concurrence of my brethren in ſo great an undertaking.

I took ſome little turns in viſiting adjacent meetings; and before the yearly-meeting came on, I went to North-Wales meeting, and about twenty miles further up the country, to Richland, in order to take my leave of ſome friends and relations, as well as to viſit that meeting. In my return homewards, I was taken very ill of what is there called the yellow fever; becauſe the patient is thereby turned as yellow as if he had the jaundice. I reached to the houſe of my worthy friend, Thomas Falks, who, with his good wife and children, were as affectionately kind to me, as if I had been one of their neareſt relations. But this malignant fever greatly increaſed upon me. My ſiſter was ſent for, and ſeveral doctors were employed. Thoſe who ſaw me, concluded all was over, and that I muſt depart out of this life. I took little notice of any thing; yet I think I was for the moſt part ſenſible, and could perceive I was given up for death, by thoſe who had the care of me. Once they thought I was near drawing my laſt breath; they therefore drew a pillow from under my head, and unbuttoned

unbuttoned the neckband of my ſhirt, out of kindneſs, to make the laſt ſtruggle between life and death the eaſier. For my part, I could not ſee how it would go with me; but had not much, if any, apprehenſion of being taken away by death at that time. This ſore illneſs happening in the yearly-meeting time, which was held that year at Philadelphia, I requeſted the certificate I had obtained of the monthly-meeting, for my intended journey into England, &c. might be laid before the yearly-meeting of miniſters and elders (as is uſual in ſuch caſes) for the concurrence of friends; and if they found freedom and unity therewith, to ſignify the ſame to the brethren in England, by an indorſement thereon. It was laid before the ſaid meeting, by my good friend Michael Lightfoot, and the meetings free concurrence obtained; it was ſigned by a very great number of friends. This was done, when many thought there would be no occaſion for a certificate, as they fully expected it was near over with me, as to this world. But I was not eaſy to miſs ſo good an opportunity of having a concern of ſo great importance ſolidly weighed, by ſuch a ſubſtantial body of friends; as I was not likely to have ſuch another opportunity, if the Lord ſhould be pleaſed to raiſe me up again. This ſore illneſs brought me very low indeed, ſo that when the fever abated, and I was fit to be helped

out of bed, I could not ſtand alone; yet I recovered to admiration; being able, in about a week, to ride home in a chaiſe, about twenty-ſix miles; which I bore very well. On my return home, my friends and neighbours came to ſee me; greatly rejoiceing at my recovery, which they did not expect, from what ſome had ſeen, and others had heard; for ſeveral of them viſited me in my illneſs. This was a time of deep probation to me, both inwardly and outwardly; being tried, as I ſometimes have been when great weakneſs of body hath been upon me, with ſore and diſtreſſing poverty of ſpirit; not having diſtinct ſatisfaction and clearneſs in my own mind, how it was with me as to my inward condition, judging an evidence of peace and comfort from the holy ſpirit would be a wonderful ſupport, at ſuch times of bodily affliction; and have found it ſo, when it hath pleaſed the Lord to favour me therewith. But he knows what is beſt, and moſt ſuitable for us; and therefore I find by experience, it is the ſafeſt way to reſign our wills to his holy will; as we muſt, for the moſt part, whilſt in this militant ſtate, walk by faith, and not by ſight. I am fully perſuaded, ſuch trying diſpenſations of divine providence to us, are greatly profitable for our growth, in the way that is well pleaſing to him; and if patiently borne, will, in his time, be a means to work for

us a far more exceeding and eternal weight of glory.

Soon after my health was reſtored, an ancient friend, whoſe name was Peter Davis, from New-England, came to Philadelphia, in order to take a paſſage for England, and our friend Thomas Gawthorp, having performed a religious viſit to friends on the continent of America, intending to embark ſhortly for the ſame, with Iſaac Greenleaf, a friend on trade, I joined, them; all agreeing to take our paſſage in a new ſhip bound for London.

One thing I would juſt remark, that ſome friends, and, as I underſtood, ſome others alſo, taking notice how providentially publick friends had been preſerved during the war, which was then with France and Spain, ſo that none of them had been taken by the enemy, did preſume thereon; and would ſay There is no need to inſure goods in that ſhip, as ſo many publick friends are going in her; ſhe will doubtleſs go ſafe. I much diſliked this (as I thought) unjuſtifiable confidence, ſeeing the judgments of the Lord are a great deep, being unſearchable, and his ways paſt our finding out. It becomes us, in all our undertakings, to commit ourſelves, and all we have, into his hands, in humble reſignation to do or ſuffer whatever his wiſdom may point out, or permit to fall upon us, for the trial of our faith and

patience; as his mercy, power, and goodneſs are as conſpicuous in preſerving, defending, and carrying us through great and uncommon probations to his glory, conſequently to our own advantage in the end, as in wholly exempting us from them. Even Job had no cauſe to complain of his unparallelled afflictions, when they were over, and he ſaw how greatly he had profited thereby. A friend ſaid to me before we embarked, he did not pretend to determine whether we ſhould be taken or not; but however that might happen, he did believe ſome friends in our ſtation would be taken; not only to check that unwarrantable confidence in ſome, both friends and others, but he alſo apprehended, a ſervice might ariſe from ſuch; being caſt amongſt thoſe dark people, though againſt their will. I did not pretend any aſſurance in my own mind, of preſervation out of the enemies hands; but was made willing to commit my ſoul, body, and all that I had unto the Lord, as into the hands of a faithful Creator, not doubting the ſufficiency of his power for preſervation in every condition of life.

On the 30th of the 9th month 1747, the before-mentioned friends, who were to be my companions upon the mighty ocean, ſet out from Philadelphia, in order to embark at Cheſter, in company with many friends, and called for me at my houſe in Derby, being the direct road. Myſelf, and

and a conſiderable number of friends and neighbours joined them, and proceeded to Cheſter that night; where, at the houſe of our ancient friend Grace Lloyd, we had a ſolemn meeting. Next day, being the 1ſt of the 10th month, about two o'clock in the afternoon, we took leave of friends, in great love and tenderneſs, and went on board the ſhip, which fell down the river that evening, a little lower than Newcaſtle. Next day in the evening, we came to an anchor near Reedy-Iſland, where we were detained by a great ſtorm of wind and rain, until the 5th in the morning, when we ſet ſail with a fair wind, taking our departure from the Capes of the Delaware, about ſix the ſame evening. The wind continued fair for the moſt part, though very ſtrong, and a following ſea running exceeding high until the 18th; when, according to their calculation, we had run about two-thirds of our paſſage; ſeldom having more than a foreſail ſet, and that ſometimes reefed; and at other times double reefed. As we had ſuch a high following ſea, it was thought the ſhip was a-head of their reckoning. From the 18th to the 23d the wind continued pretty fair, but more moderate than before. Then it turned about to the eaſtward, and blew exceeding hard, with a very high ſea, until the 29th, in which time we lay to, and drove about whitherſoever the wind and waves could carry us. We could

get

get very little or nothing forward, but were exceedingly toſſed. This was indeed a very trying time; the motion of the waves was ſo violent, that though ſhe was a ſtrong new ſhip, ſhe was beat upon with ſo much force, as to make her crack from end to end in a ſhocking manner, as if ſhe would have been broken to pieces. I then thought thoſe in my ſituation had good reaſon to know well what they were about, and what they expoſed themſelves to ſuch dangers for; that they had great need to have the mighty Ruler of the ſea and land for their friend. For if he had been pleaſed to withdraw his protection, there was only about a two-inch plank between us and eternity, which was to me very awful at that time to think of; for I was not without my toſſings and combats of mind, at times, during theſe outward probations. The 29th proved a fine day, ſo that they had a good obſervation, and judged we were then about an hundred and fifty leagues from the Land's-End of England. Next day, being the 30th of the 10th month, Thomas Gawthorp, having had a very reſtleſs painful night, by troubleſome dreams, &c. had ſome expectation of our being taken (as he afterwards intimated) he ſtepped upon deck about eight o'clock in the morning, and immediately eſpied a ſail upon our windward quarter, giving us chace. He quickly raiſed the careleſs captain, who ought to have been looking out before

that

that time, and to have watched more narrowly than he did, conſidering the truſt repoſed in him. The captain, when he perceived we were chaſed, appeared much concerned, giving the ſhip up for taken in his mind already. We urged him to put out all the ſail he could croud, and to exert his utmoſt endeavour to eſcape, offering to aſſiſt all in our power, as we often had done before, being very poorly manned; in part owing to the ſailors unwillingneſs to go into ſhips bound to London, leſt they ſhould be preſſed on board men of war. It happened to be a moderate wind, ſo that we could have borne all the ſail belonging to the ſhip; but through neglect before, neither topgallant-ſails, nor ſteering-ſails, were in a condition to be ſet; neither would the captain be prevailed upon to have a reef taken out of the mainſail. The veſſel was very badly ſteered, as the French remarked when they had taken us. The captain ordered her to be cloſe hauled to the wind, vainly hoping, as he intimated, we ſhould get to the windward of them, being deeply laden. But this was very ill judged, if really the effect of judgment, as the way of the ſhip was thereby much hindered, to what it would have been, if ſhe had gone large, taking the ſtrength of the wind. Notwithſtanding this, we held the privateer in chace about nine hours. She came up with us about five o'clock in the

the evening, and fired a gun under French colours; upon which, our people lowered their colours and topſail, by way of ſubmitting to them. They hoiſted out a ſmall boat to ſea, the ſea running high, in which came the ſecond captain and a lieutenant, with ſeven or eight ſailors, to take poſſeſſion of a very valuable prize. She was a ſnow privateer belonging to Bayonne, mounting ten carriage guns, and about one hundred men, commanded by one Peter Garalon. As the boat was rowing towards us, the people therein made ſuch a dark, mean, and contemptible appearance, that our poor ſailors cried out, in a very mournful affecting manner, We ſhall all be uſed very bad and cruelly, like dogs, for they are a pitiful crew, and no officer amongſt them: but in this they were miſtaken. For my part, the Lord being exceeding gracious to my ſoul, by the bleſſed ſupport and ſolacing comfort of his holy ſpirit, all that day I was quite calm and eaſy: all fear of the enemy, or whatever I might have to paſs through in ſuch a time of trial, was wholly taken away for the preſent; my mind being filled with humble reſignation to the divine will; yet was willing, as I thought it a point of prudence, to uſe endeavours for eſcaping out of their hand, if it were practicable.

The before-mentioned ſecond captain of the privateer, whoſe name was Andrew De

St.

St. Andrew, boarded us with a naked cutlaſs in his hand, and nine or ten more at his heels. He ſpoke to us in good Engliſh very chearfully, ſaying to this effect; 'Your ſervant, gentlemen; it is the fortune of the war, although it is ours to day, it may be yours tomorrow;' and promiſed good uſage. He then ordered the captain, mate, and ſailors, except two, and we who were cabin paſſengers, being ten in number, to go on board the privateer; upon which the boat was loaded, and went of. He took notice, that we were of the people called Quakers; by which he gave us to underſtand, that he was not altogether a ſtranger to us as a people. The chief reaſon of ſending thoſe on board a prize away, being for their own ſecurity, leſt there might be danger of their riſing, and recovering the ſhip again; we conceived ſome hopes, from the known peaceable principles we profeſs, to be ſo far indulged, as to have remained on board the prize; and therefore did not incline to go with the firſt boat-full; making uſe of that ſpace of time, in an earneſt ſolicitation to remain there, having much better accommodation than we could reaſonably expect on board the privateer; but all the arguments we could advance ſeemed ineffectual. When the boat returned, he ſtill urged the orders he had from the head captain, to ſend us all on board: upon which I ſtepped over the ſide of the veſſel, taking

taking hold of the hand-rope, with a deſign to go into the boat: when there, it appeared to me exceedingly hazardous, the ſea running very high. I turned about, and looked this French captain full in the face, and expreſſed myſelf in as moving terms as I was capable of, concerning the danger he was about expoſing us to unneceſſarily; which, through divine favour, took ſuch impreſſion upon him, that he took me by the hand, and drew me into the ſhip again, ſaying, You ſhall ſtay here to night however. He had before demanded the keys of our cheſts, under pretence it was to prevent their falling into the hands of the common men, whereby they might plunder our cheſts; but the true reaſon was, that he and the other officers might do it themſelves firſt; which they did after we were gone to-bed that night, returning our keys next morning, with large promiſes of protection and good uſage; which, every thing conſidered, they in a good degree fulfilled. We could not help looking upon it as a kind providence, which made way for our remaining on board the prize; having there the free uſe of our private ſtores, and being better waited upon than before we were taken, having two cabin boys for that purpoſe. Captain Andrew, to give him his due, carried himſelf reſpectfully to us; frequently filling our plates plentifully, though he might, at times, have leſs left for himſelf;

ſelf; and when he wanted any liquors, or other proviſions, out of our cheſts, he would aſk us for them in a ſubmiſſive manner, as if he had no authority to demand. This kind carriage of his gained much upon us, to place ſome confidence in him, which in the end he made uſe of to his own advantage, by craftily getting from us to the amount of about £200 ſterling, the particulars of which would be too tedious to relate. After the French had got poſſeſſion of our ſhip, they put her in a fine trim for ſailing, ſo that it was plain ſhe could outſail the privateer that took her by much. Captain Andrew informed us, we were, when they took us, about eighty leagues from Cape-Clear in Ireland, and about one hundred twenty-five leagues from the Land's-End of England.

The next day came on board the chief captain, to examine the cargo, &c. He made this Andrew captain of the prize, of which we were glad, as he could ſpeak Engliſh well, and from what we could conceive of him, there was reaſon to expect favourable uſage under his care; which was alſo promiſed us by the head captain. They found the cargo ſo valuable, that it was concluded the privateer ſhould keep us company, in order to convoy us ſafe to ſome port of France or Spain. Now having new maſters, we had a new courſe to ſteer; but the wind ſet againſt us, blowing very hard and

ſtormy.

ſtormy. We lay to often, and were exceedingly toſſed for the moſt part, for about two weeks, and did not in that time think ourſelves any nearer Bayonne than when we were taken. They wanted more prey, therefore eſpied and chaſed ſeveral veſſels, who had the good ſucceſs to get away from them. We were once chaſed ourſelves, by a fine large ſhip; they took her to be an Engliſh man of war, and appeared to be greatly alarmed; but when ſhe came up, they found her to be a privateer belonging to the town called St. Maloes, mounting twenty carriage guns, and about three hundred men. We left the privateer that took us, a great way during this chace, our ſhip being fixed upon, at a great diſtance, for the beſt booty.

It was the 22d of the 11th month before we ſaw any land, and when we did, they proved much miſtaken, thinking themſelves ſixty or ſeventy leagues nearer Bayonne than they, upon better information, found. We had pleaſant ſailing near the land on the Spaniſh Coaſt, which borders on the Bay of Biſcay: it being high land, afforded conſiderable delight to us, as we had been long confined to the ſight of water only. The 24th in the duſk of the evening, we had near entered the port called St. Sebaſtian, when the wind chopped in right a-head, and drove us out to ſea again. The privateer got into a place called Port-Paſſage,

about

about a league from thence next morning early. But we, being forced farther off by contrary winds, had great difficulty to get in that day, being for many hours towed by fifteen boats, in which were one hundred and fifty men labouring at their oars. They appeared very anxious to get our veſſel into ſome port, as they feared ſome Engliſh ſhip, cruizing in the Bay, might call them to an account. We poor captives went on ſhore the 26th in the morning, being glad and thankful to have the opportunity of ſetting our feet again on firm land, although in an enemy's country; for, ſetting aſide the great affliction of being taken by an enemy, it had been an exceeding rough boiſterous trying paſſage, of about eight weeks. It was very mild ſpring-like weather there, though about the middle of winter. We diverted ourſelves with walking about in the day, and lodged aboard at night, whilſt we ſtaid in that ſmall place, which was till the 29th, when horſes were provided for us to travel by land, about thirty miles, to Bayonne; the doctor of the privateer being all the guard and guide we had. There was a very plentiful dinner provided for us, at a ſea-port town in France, called St. Jean-de-Luz. I was not at all pleaſed with the forward wanton carriage of the women; ſuch as I had never ſeen before: I reproved them, but ſome, by way of excuſe, ſaid, the principal

thing they intended thereby, was to cheer up our ſpirits, in our captivated ſtate; yet I could hardly believe their deſign was ſo innocent.

We had been told by Captain Andrew, that on our arrival at Bayonne, we that were cabin-paſſengers ſhould immediately have a parole of honour granted us; but we did not find it ſo. Being brought before the commiſſary, he ordered us to be taken into the caſtle; yet we had the liberty there to hire rooms, with beds in them (ſuch as they were), and to have proviſions for our money; of which we ſoon found we had need to be well ſtored, as they had a notable knack of getting it from us; for we could not buy any thing ourſelves, but all muſt come through the hands of ſuch as knew how to make a property of us. I never knew any people ſo thoroughly furniſhed with artful ways to get money, as the French. Their tongues were very much at command, and they could uſe them with great wit and addreſs, in order to gain our good opinion of them, but I never perceived they meant any thing elſe in the main, thereby, but advantage to themſelves; and therefore, ſaw it neceſſary to be as much as I could on my guard. We were very much impoſed upon on account of proviſions, and our money went very faſt. Not being quite without fear, if they ſhould diſcover we had ſufficient, ſome other way

way might be found out to get it from us, we made inquiry, whether any could be found willing to ſupply us with money, and take our draught upon London, allowing them a premium. We ſoon found they were very willing to do it, merely upon the credit of our ſociety: ſuch reputation hath the real poſſeſſion of truth gained our friends, far and wide; but, to our ſorrow, the bare profeſſion of it, in divers mournful inſtances of late, hath produced quite the contrary effect; ſo that there hath been reaſon to fear, the great credit gained by our worthy predeceſſors, for juſtice and punctuality, is in danger of being, in ſome meaſure, loſt to the ſociety, by the miſconduct of ſome of their deſcendants. They told us, that divers of the people called Quakers had been amongſt them, but they were not like us; that they looked upon us to be preciſe ſtiff Quakers; but thoſe, who had been there before, behaved in a complaiſant manner, not ſticking at the punctilio of the hat, &c. We let them know, that our behaviour in thoſe reſpects, was no other than what is conſiſtent with our principles; that we could not anſwer for thoſe who were hypocrites, profeſſing one thing, and practiſing another. We could diſcover, that upon all occaſions, they ſeemed to have a greater dependence on our veracity, than that of the reſt of our company; and upon

the whole, ſhewed us full as much, if not more kindneſs. Our confinement and uſage in the caſtle grew very diſagreeable to us; we therefore took the opportunity, when the commiſſary came (which we underſtood was uſual once a week) to lay before him the treatment we met with, and to requeſt our liberty upon parole. He pretended to make ſome difficulty of it, and we found many then in the caſtle had been endeavouring ſome time to procure that liberty, and could not. But when we diſcovered danger of being put off, as they had been, we preſſed it upon him with more earneſtneſs. Hereupon we had a parole of honour granted for upwards of twenty. The place fixed upon for our reſidence, was Dax, an ancient town, about forty miles up Bayonne River. We were ſent thither by water, and were in the boat all night, having very diſagreeable company, the worſt of whom were Engliſh and Scotch. Theſe had laid a ſcheme to prevent our being admitted into the ſame boat, which was very ungrateful in them, as they knew we had been the principal inſtruments of procuring that liberty, eſpecially for ſome of them. Without doubt, their reaſon for that attempt was, that they might enjoy the intended frolick, without any rebuke or interruption from us. We bore their filthy obſcene diſcourſe and behaviour for

for ſome time; but, at length, being exceedingly burthened, Thomas Gawthorp and I I were concerned to reprove them very ſeverely, calling them to conſider, what the French people in the boat could think of thoſe, who called themſelves Proteſtants. Some of them ſeemed at firſt to retort, but the weight of our ſpirits came over them; we being on truth's ſide, which is ſtrongeſt of all, they were ſoon overcome and ſilenced. From that time we kept them at a diſtance, not looking upon them worthy of our notice in a way of intimacy, ſo that when we came to Dax, we ſeparated from them, boarding by ourſelves. On our arrival there, we were brought before the governour of the caſtle; and our manner of appearing before our ſuperiors being different from that of others, with which we did not expect he was acquainted, and might probably put an unfavourable conſtruction upon; we therefore deſired our interpreter to inform him, that we did not ſtand before him covered in contempt, or any ways in diſreſpect; it being our principle and practice ſo to appear before our ſuperiors in our own nation. His anſwer was to this effect, viz. 'I am not at all offended with their appearance; I know ſomething of thoſe people.' He gave us the liberty of the town and country around; and we got pretty good quarters,

and lived much more to our minds than in Bayonne Caſtle.

This town is now a mean place, but there are ſtill remains of its ancient greatneſs. I find by hiſtory, it was once the capital of Aquitaine, and was then called Aqua Solis, from its hot waters. At one place I found the heat ſo ſurprizingly great, that I could not bear my fingers in the water a quarter of a minute. This water was incloſed with ſtone walls of about twenty yards ſquare, having braſs or iron cocks or ſpouts, to convey water for the uſe of the inhabitants; it anſwering the purpoſe of boiling water, for waſhing linen, &c. There ariſes a ſteam or ſmoke therefrom, like unto a vaſt furnace, or lime-kiln. We being there in Lent-time (as they call it) were told, the prieſts were uneaſy at our being indulged with fleſh, and that they requeſted the governour to give orders for preventing it. We were informed, that he turned very ſhort upon them, and ſaid, 'I will give no ſuch orders. What have they to do with your Lent? Cannot you be contented to keep it yourſelves?' He carried himſelf very civilly to us, and came once in perſon to invite us to a bull-bating, offering, as we were ſtrangers, to prefer us to the beſt place for the purpoſe of ſeeing; which was the balcony in the front of his houſe. We acknowledged his civility, but at the ſame time

time gave him to underſtand, we did not allow ourſelves to attend ſuch kind of diverſions. I underſtood they bait bulls there with men inſtead of dogs; but I did not ſee it.

There are many worſhip-houſes, and two nunneries in Dax. Their clergy, of various orders, ſwarm like locuſts, who fleece the people to that degree, that it may be truly ſaid, of much the greater part, they are in a ſtate of abject poverty and vaſſalage; ſtupidly devoted to follow theſe blind guides, whitherſoever they think proper to lead them, not daring to judge at all for themſelves in matters of religion. Oh, happy England! Oh, land bleſſed with liberty! What haſt thou not to anſwer for, if right uſe be not made of ſo great a privilege?

We went one day to viſit and converſe with the nuns, which we did through large iron grates, by an interpreter. They behaved themſelves very civil, courteous, and free in diſcourſe. One of the ſiſters lay dead in an apartment. The corpſe was laid in a coffin dreſſed in black, having twelve wax candles lighted, and ſet in ſilver candleſticks, ſix on each ſide, and ſome at her feet, and a black croſs fixed between her fingers on her breaſt, as if ſhe was looking at it. Several of the nuns were about her, ſome kneeling, and others ſitting on

the floor, with books in their hands, praying for the ſoul departed, as we conjectured. One was ringing a bell, perhaps it was what they call a holy bell, that at the ſound thereof, all the evil ſpirits might be chaſed out of the ſoul's way, in its flight towards the other world. We went from this to the other nunnery, but could not be immediately admitted to ſee the nuns, as they were employed in ſinging pſalms, or ſome kind of religious ſongs, which we could hear at a conſiderable diſtance: it was thought by ſome of the company, the fineſt muſick they ever heard; but I neither am, nor deſire to be, a judge thereof. We ſtood in an open entry, before a fine chapel, but did not go into it, though the door was open; for indeed, I had no freedom to go into any of their idols temples, yet we could ſee many upon their knees praying, ſome before one image, and ſome before another. As we waited here, not intending nor expecting to give any offence, it being an open entry (but I ſuppoſe it was hallowed, or conſecrated, as they call it, though not diſcovered to be ſo by us), there came a monk to us in a great paſſion, and talked very faſt in French. We ſaw he was angry, but did not underſtand what he ſaid, and therefore aſked the interpreters, having, I think, two with us then. They told us, he ſaid we had polluted that holy place,

viz.

viz. in keeping our hats on, inaſmuch as their Lord God was there; that if we had no more manners, they had a way to teach us better. We then departed, being deprived of the intended viſit to the nuns, but that was no great diſappointment. Their croſſes, either of wood or ſtone, are very numerous, being erected in all the croſs roads, and alſo at many places in and about their towns and villages; on ſome of which, images are faſtened, with an imitation of the crown of thorns, the reed, ſpear, and ſpunge. That the people's great poverty may more fully appear, I ſhall give a ſhort deſcription of the ſhoes moſt of them wear, who wear any ſort: they are wholly made of wood, being hollowed out for the feet, except a piece of leather, about three inches broad, acroſs the inſtep. They appear very inconvenient to walk in, as they do not yield at all to the feet. I am perſuaded there is not one in ſixty, in that part of France, who wear any other ſort of ſhoes. Many waggon loads of theſe ſhoes are brought to Dax market every week.

The 21ſt of the 12th month, a meſſenger from Bayonne brought us the agreeable news of a cartel-ſhip from England being arrived at Port-Paſſage. An order came ſoon after for our return, and that we might be ready to embark therein the 24th. We hired a boat for that purpoſe, and went

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in her to Bayonne, being on the water all night. It was very cold ſnowy weather, and I ſuffered much thereby, taking a great cold, which I did not get over for many days. What ſtill added to our diſtreſs, was the commiſſary's receiving us very roughly, and ordering us into the caſtle again. I know of no reaſon he had for being in that ill-natured diſpoſition; neither do I remember he gave us any. I was ready to imagine, it was only to furniſh a pretence to get ſomething into his own pocket, by our confinement. One thing made me think he had a feeling in the profits there, was his unwillingneſs to give us, and others, a parole. However, when it appeared that we muſt go to priſon again, the captain of the before-mentioned cartel ſhip being preſent, demanded our liberty; which I ſuppoſe the commiſſary durſt not deny him; by which means, we had the liberty of the town a few days, until matters were ſettled for our travelling towards the ſhip.

One thing I am not willing to omit, as it will be a ſpecimen of the unaccountable ſuperſtition and idolatry of thoſe people amongſt whom our lot was caſt. Thomas Gawthorp and I taking a walk, as we often did, into the fields, came to a ſmall building, which was ſomewhat in the nature of a conduit, as there iſſued out at one

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end, ſpouts of water, over which was encloſed, in net-work, an image whoſe head ſeemed as if cut off, or ſevered from his body. It appeared to be a fine ſpring of water. But that which came moſt under our notice, was, to obſerve ſo many worſhipping this water, and beheaded image: I ſuppoſe not leſs than fifteen on their knees, ſome much nearer thereunto than others. We inquired the meaning thereof; but none underſtood Engliſh, nor we French enough, to converſe one with another; ſo that we ſtill remained in the dark, until by making inquiry in the town, we received the following account, viz. that it is St. Leon's well, who is the titular ſaint of Bayonne. That this Leon was the firſt goſpel miſſionary ſent thither, in the pagan times, and that he was greatly perſecuted by them, and laſt of all beheaded on a hill above that place, where the well now is. That when his head was ſevered from his body, it rolled down the hill, and fell upon this place, upon which there immediately iſſued out a ſpring or fountain of water. That it is now the conſtant practice of confeſſors, to ſend people to do penance at St. Leon's well; who muſt fix themſelves on their knees, nearer or farther off, according to the nature of their crimes.

When our captain had fully ſettled things with the commiſſary, relative to us, we proceeded

proceeded on our way towards the ſhip, as far as the town called St. Jean-de-Luz, where we abode ſome time, taking up our quarters at a large inn. One day when at dinner, we received a viſit from two friars, one of whom being an Iriſhman, could ſpeak Engliſh well; the other had very little Engliſh. We underſtood the deſign of their coming was to uſe endeavours, in their pretended catholick ſpirit, for our converſion, by bringing us into the boſom of their church, out of which, they ſay, there is no ſalvation. This Iriſh friar ſoon began to aſk queſtions, which, for a little while, ſeveral of us anſwered; but the diſpute ſeemed too much in a promiſcuous and ſcattered way, which was not quite ſatisfactory; neither did it appear altogether fair, for ſo many to engage with one; for the other friar could be of little uſe in argument, as he had not the language. I therefore finding my mind pretty much opened, and warmly engaged, entered into a cloſe diſpute with him, which my companions obſerving, left it to us. I ſoon found that his main ſupport in argument was, the authority and infallibility of their church, but more eſpecially of the Pope; I therefore told him, it was altogether fruitleſs to ſupport arguments againſt me, by an authority I had no faith in: but ſeeing he and I both allowed the holy ſcriptures to be of divine authority, it would be much

better

better for us to back our arguments by that authority only. It was exceeding difficult to bring him to this, as I believe he clearly foreſaw, I ſhould there be too many for him: which fell out accordingly, to that degree (the Lord being near, opening my underſtanding), that the poor man was ſo confounded, he knew not what to anſwer, nor how to ſupport an argument thereby; his memory ſcarce ſerving him to quote one ſcripture paſſage truly. This I ſometimes helped him in, repeating the paſſages he aimed at, to ſee what uſe he could make of them; but I found him as deficient in applying, as he was in remembering the holy ſcriptures; which induced me to think, that even their clergy, ſo called, find thoſe ſacred writings make ſo little for the ſupport of their religion, that they do not much regard them. The diſpute continued moſt of the afternoon; in which I muſt ſay, he carried himſelf with good nature and civility, at leaſt in appearance. He would ſometimes expreſs his wonder at my memory; ſaying, he thought I could repeat all the ſcriptures by heart, from the beginning of Geneſis, to the end of the Revelations. But I knew who graciouſly helped me; for I did not go againſt him in my own ſtrength, the Lord being with me in ſuch a manner, that I thought I ſhould not have been afraid to have engaged with an hundred of their moſt

moſt crafty prieſts: and therefore I did; and do offer the thankſgiving and praiſe to him alone, who is eternally worthy! Towards the concluſion, he aſked me, what I thought of their euchariſt. I felt (as I thought) a ſnare in his queſtion, whereupon I aſked him, whether he intended to enſnare me by that queſtion: which he did not offer to deny. I was, however, enabled to anſwer him in ſuch a manner, as that he could take no advantage thereof, to bring me into trouble. I often cried unto the Lord to preſerve us in maintaining our teſtimony, agreeably to what he knew was right in his ſight; and at the ſame time, to be exceeding watchful over our own ſpirits, leſt they ſhould be too much heated and raiſed in a falſe zeal, with indignation againſt the deteſtable idolatry and abominations of thoſe dark counties, that we might not thereby imprudently put ourſelves into their power; not doubting, if the Lord required any ſervice of us amongſt them, he would ſupport us therein, for he hath all power in heaven and earth. The friars took their leave of us in the evening, ſignifying they would viſit us again; but they never did, nor I hardly believe they intended it.

From this place we went into that part of Spain where we firſt landed, and ſtaid there, and at Sebaſtian, ſeveral weeks for the cartel ſhip's ſailing. The Spaniards are much more diſagreeable to live amongſt, than the French.

French. The men appeared to us in a general way, poor, proud, and exceeding lazy; filled with high conceits of themſelves, both in a civil and religious ſenſe. They ſauntered about, walking with their cloaks over their ſhoulders, looking upon us with contempt, as we neither could bow to their pride, nor to their religion; nor could we look upon them in a favourable light, when we obſerved what ſlaves they made of their wives, and of the women in general, who are employed in all or moſt of the drudgery, even in rowing their boats. I have ſeen near the two laſt mentioned places in their ferries, and other buſineſs on the water, to ſpeak within compaſs, more than a hundred women thus employed; and ſcarcely a man is ſeen to touch an oar, unleſs he goes a fiſhing; and then his wife, or ſome woman, muſt bring his cloak or ſword to the water-ſide againſt he comes on ſhore, and carry the fiſh home on her head, while he walks in ſtate to the town. This one of the friends who were with me aſſured me he ſaw. I am far from envying our Engliſh women their happineſs; I think ſuch indulgent uſage is due to the tenderneſs of their ſex every where: yet I think, that were they to ſee even what I have ſeen, as above hinted, they would be very thankful to the Author of their being, for caſting their lots in England, or the Engliſh dominions. And indeed, conſidering

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ſome difficulties the ſex labours under, which the men are exempt from, ſuch as child-bearing, nurſing, &c. which render them very unſuitable for ſuch laborious employment, it diſcovers great cruelty in the men, to impoſe it upon them.

The darkneſs of popery ſeems greater here than in France; although it may be ſeen and felt there beyond all expreſſions. Oh the pain and diſtreſs of ſoul I was almoſt continually under, by the muddy rivers of Babylon [a], in thoſe lands of darkneſs! the harp being indeed, as it were, hung upon the willows. No ſweet melody nor ſong of Sion could be echoed forth (the Lord knoweth) under the power of the king of the bottomleſs-pit, who rules in the myſtery of iniquity. Yet ſo it muſt remain, until that Almighty arm of power, that cut Rahab, and wounded the dragon, is pleaſed to ariſe and put on ſtrength, that he may turn and overturn; pouring forth the phials of his wrath upon the ſeat of the beaſt and falſe prophet, thereby making the ſcarlet whore of Babylon deſolate, and burning her fleſh with fire; that the nations may no more be intoxicated with the abominations of the wine of her fornications. [b] May the Lord, for his oppreſſed ſeed's ſake, haſten that day, ſo that the people and ſaints of the Moſt High, may obtain the kingdom,

[a] See Pſalm 137. Iſaiah 51. and Revelations. [b] Daniel 7.

and

and the earth enjoy her ſabbath, when ſweet incenſe in every place on the Lord's foot-ſtool may be offered up to him with gracious acceptance.

I took notice at Port-Paſſage, that a perſon went about the ſtreet every evening, tinkling a hand-bell, as if he had ſomething to ſell, yet I could not ſee any thing he had, which made me aſk the reaſon of it: I was told, that it was to remind people of the ſouls in purgatory, that they might pray for them. The maid of the houſe where we boarded brought a crucifix, deſiring us to kiſs it; which ſome of the Engliſh then preſent did, to pleaſe her; but upon my refuſal, and withal giving her a gentle rebuke for offering me ſuch an affront, ſhe alarmed the houſe with complaints, what a bad Chriſtian I was, for refuſing to embrace that piece of braſs. Having ſoon after to paſs through an entry, I found two men, I ſuppoſe, lying in wait for me. One of them came ſlily behind my back, laying faſt hold of both my arms, in order to confine me, whilſt the other brought the image to my face; intending, no doubt, to force me into that which they could not bring me voluntarily into. I ſoon perceived what they were about, and preſently freed myſelf from their (to me) very odious deſign; ſhewing them, by a ſtern countenance, and ſome ſharp ex-

preſſions, that I was much diſpleaſed with their uncivil treatment.

I cannot fully account for the cauſe, but whilſt in Spain, I felt at times, or at leaſt I thought ſo, ſomething like ſnares laid to do us miſchief. However that was, the Lord graciouſly preſerved us, and gave ability to maintain our teſtimony, as far as he was pleaſed to require of us, in thoſe countries; which was chiefly in feeling the diſtreſſing weight of death and darkneſs, that covers the holy ſeed ſown in the hearts of mankind, and which is preſſed down by their ſuperſtition, idolatry, and wickedneſs "as "a cart is preſſed that is full of ſheaves." It as ſurely groans for deliverance, as Iſrael did under Egyptian bondage. In ſympathy therewith (as I take it) my ſoul was moſtly in deep anxiety; being, as it were, dumb with ſilence, and cloſed up in painful death and darkneſs; ready at times to ſay, Surely I am in the ſame ſpirit with them. But the material difference was this; it was their element, wherein they lived pleaſantly, and delighted to breathe; whereas, I could neither live nor breathe therein; ſo far from it, that I often looked upon myſelf in a manner quite dead. But let everlaſting praiſe aſcend to the God of the living, world without end! He was pleaſed to bring me through this horrible death and darkneſs, to enjoy the glorious day of his ſalvation again, and to be one of thoſe,

though

though unworthy, who have the Lamb ſlain from the foundation of the world for their light and leader. Then I ſaw, that even in that day of uncommon trials, both within and without, my life was ſure (though not diſcerned by me), being hid with Chriſt in God.

It was ſome time after my arrival in England, before the thick darkneſs beforementioned quite wore off my mind; yet I was favoured, at times, with the ſhining of the Sun of Righteouſneſs, as it were breaking through a thick cloud, to my unſpeakable joy and comfort, and I believe, in the work of the goſpel, to the great ſatisfaction of many others, to whom I was, through deep ſuffering, in ſome degree, qualified to ſpeak, even as deep calleth unto deep.

We arrived in England, and came to an anchor in Torbay, the 26th of the 1ſt month, 1748, after a paſſage of five days. The ſhip was bound for Plymouth, but the ſailors, who had been priſoners in France, being in fear of another confinement, by being preſſed on board of the men of war, took the command of her from the captain, by ſomething, in appearance at leaſt, like force. He told them he had a ſafe protection from the government, whereby they would be ſecured from what they feared, by going to Plymouth. But they did not regard that, neither was he, as we thought,

averſe to going into Torbay, as he had the ſailors to lay it on; for we had reaſon to apprehend he did not keep us waiting in Spain ſo long for nothing; ſo that the Bay might ſuit his purpoſe better alſo. It being the 1ſt day of the week, in the evening, when we came to an anchor, Thomas Gawthorp and I had a great mind to go on ſhore, that we might endeavour to find a meeting of friends. Next day ſome of the company ſignifying their intention of going about midnight, that being the time, when I ſuppoſe the tide would ſerve beſt; we therefore requeſted they would call us, which they did. The ſhip lay a conſiderable diſtance from the town of Brickſham, where we intended to land. We had been in the boat but a little while, when a great ſtorm of wind and rain beat furiouſly againſt us, ſo that the men at the oars found it hard to keep the boat up againſt it. We encouraged them all in our power, to work for their own lives and ours, letting them know, if they would bring us ſafe to land, they ſhould be well rewarded for their pains. The danger of being driven back to ſea was very apparent, and I believe much feared by all in the boat. The poor men exerted their utmoſt endeavour, which, through the good providence of God, proved ſucceſsful, in bringing us ſafe to land. This I looked upon as a merciful preſervation, having ſeldom,

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if ever, in the courſe of my life, apprehended greater danger. We were exceedingly wet with the rain, but having good fires made for us, and other neceſſary accommodations, did not ſuffer much thereby. By enquiry, we found there was a meeting of our friends held near a place called Newton-Buſhel, about ten miles of, to which we went, being truly thankful for the great favour of a ſafe arrival in England, and the opportunity of ſitting down in a meeting of friends again; though we did hold meetings amongſt ourſelves, in our captivity, on firſt-days, when it appeared practicable. This meeting was but ſmall, and the life of religion ſeemed to me at a low ebb. I had nothing to deliver unto them by way of teſtimony. Friends were very loving to us. On ſecond-day we proceeded towards London, as far as Exeter, where friends entertained us kindly that night. Next day Thomas Gawthorp, Iſaac Greenleaf, and myſelf (leaving our ancient friend, Peter Davis, with friends there) hired horſes as far as Honiton. There I bought a good ſerviceable mare, that carried me ſafe and well through moſt of my travels this journey, in England and Wales. We took Bridgport in our way, and lodged with our worthy friend, Samuel Bownas, who, with his houſe-keeper, entertained us with affectionate kindneſs. Now did we begin to enjoy the ſweetneſs

of brotherly love again. The quarterly-meeting for Dorſetſhire was held next day at that place, to which we went. It was very ſmall, and the power of truth, which is the crown of all our religious meetings, as I thought, was very low therein. We muſt live in that power at other times, if we expect its gracious aſſiſtance, in the weighty affairs of the church, when met for the management thereof; for that which is born of the fleſh is but fleſh, and cannot enter into the kingdom of God; nor ſo much as ſee it. All is certainly of the fleſh that hath its principal delight, and ſatisfaction in ſublunary things. So that, although ſome may maintain the character of God's people, as to the outward appearance, yet if the love of earthly things hath the chief room in their hearts, the love of the Father is not in them; and therefore, it is impoſſible they ſhould be qualified to do God's work. Such is church-government, according to the diſcipline he in his wiſdom hath eſtabliſhed. But with the ſame natural reaſon, and underſtanding their outward affairs are managed by, theſe ſpeaking and acting in their own ſtrength and wiſdom, which although capable of the one, is altogether unfit for the other: for "the world by wiſ-"dom knows not God," conſequently, are not likely to underſtand his work; but in their pretended endeavours to promote it, they mar it, and frequently darken

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counſel by a multitude of words without right knowledge. Inſtead of raiſing life in a meeting, they bring death and darkneſs over it, to the great pain of the upright-hearted, who are not always ready (like thoſe above hinted at) but experimentally knowing their ſufficiency to be of God, for every good word and work; they dare not move until it pleaſe him, by moving upon their hearts, to open their underſtandings, and to be a ſpirit of judgment unto them: in this only, there is binding and looſing, remitting and retaining, with divine approbation, which is livingly known and ſealed upon the underſtanding of the faithful, by the holy ſpirit of promiſe. Our way was quite ſhut up as to miniſtry, or other publick ſervice in that meeting. After which we purſued our journey for London. But I found conſtant riding very painful, not only becauſe I had not rode much for a conſiderable time, but having, according to the cuſtom of America, been uſed to an eaſy pacer. My mare now being a trotter, was hard to bear, until I was more accuſtomed thereunto; which then proved very agreeable. Our friend John Hunt and his wife, met us on 7th day at Staines, and being in a coach, prevailed on me, as I was weary with riding, to go with them thereinto, and took me to their houſe, where I was kindly entertained, not only that time of my ſtay in the city, but alſo at divers

other times during my travels in this nation. I continued about two weeks in the city, viſiting meetings as they fell in courſe, being moſtly low and pretty much diſcouraged in my mind, with a deep ſenſe of mine own weakneſs, the greatneſs of the work which was before me, and the mournful ſtate of the church, as it appeared to me in London. I had but little openneſs as to miniſtry, yet endeavoured to wade along as patiently as I could; it appearing to be my principal buſineſs then to ſuffer with the oppreſſed ſeed, mourning with a ſenſible remnant, who I could perceive had ſackcloth underneath, for the prevalence of worldly wiſdom and grandeur in that great city; the little low meek thing, which by the power of God was exalted amongſt us, in the early time of our being a people, was in too general a way overlooked and diſregarded; and man's will and wiſdom taking its place, was grown very high, aſſumed the government in a large degree, where the wiſdom of God formerly bore rule. But this did not proſper; inſtead thereof, greater waſte and deſolation prevailed. The breathing panting babes, after heavenly ſubſtance, were greatly diſcouraged, being ready to ſay, All is gone! The glory is departed from Iſrael! What can be done now? But I ſaw they were to be raiſed, in the Lord's time, as an army to fight his battles, againſt the uncircumciſed

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in heart and ears; and that the victory over that ſpirit, was to be obtained through ſufferings. Thus I have given a ſhort hint of the afflicting view I had of the ſtate of our ſociety in the city of London; which place I ſhall leave for the preſent; as I ſhall, in the courſe of this journal, have occaſion, divers times, to make ſome farther obſervations thereon, which may tend to explain the above.

I had an antient mother in Radnorſhire, South Wales, whom I had not ſeen for about twenty-two years. I therefore purpoſed taking meetings in my way thither, and alſo in my return to be at London yearly-meeting. I ſet out in order to be at Reading quarterly-meeting the 16th of the 2d month, which I attended to good ſatisfaction. After this meeting, I took the following in my way, viz. Henley, Warborough, Witney, Glouceſter, and Roſs. The Lord being my gracious helper, either to do, or ſuffer, in which I endeavoured to be faithful, according to the diſcovery I received of the divine will. The 26th I got to my mother's houſe, having ſent a meſſenger a little before, leſt a ſudden ſurpriſe, although ariſing from much joy, might prove too great a ſhock for my dear antient mother to bear, without ſome inconveniency. I ſuppoſe our meeting might ſomewhat reſemble that of Jacob and his ſon Joſeph's. It doubtleſs afforded much

comfort

comfort to my worthy mother; ſhe being a valuable religious woman; not only to ſee me again, but alſo that I was come upon a ſervice ſhe ſo greatly loved and valued. My honoured father had then been dead about three years. I had a brother and ſiſter then living with my mother; and another ſiſter married, who lived not far from her. I ſtaid thereabouts ſomething more than two weeks; in which time I had divers very large, and ſome very open precious meetings; many of other ſocieties flocking to them, who ſeemed much reached by the teſtimony of truth. But, alas! I found things very low there, as to friends, which was cauſe of ſorrow to my mind. Wrong things creeping in, and very few, if any, who had judgment and courage enough to deal plainly with diſorderly walkers. I was at their monthly meeting, and endeavoured to ſtir them up to a more diligent and zealous exerciſe of wholeſome diſcipline; but they appeared weak. On the 2d day, the 16th of the 3d month, I took leave of my dear mother, brother, and ſiſters, and ſet out, in order to be at the yearly-meeting in London, Edward Jones bearing me company. I took the following meetings in my way, viz. Ammelly, Leominſter, a quarterly held at Broomſgrove, Worceſter, Eveſham, Shipſton, on firſt-day had two meetings at Lonycompton in the morning, and Chippingnorton in the afternoon;

noon; then to High Wickham, Cheſham, and Uxbridge. I had divers open ſatisfactory meetings, and ſome very trying and afflicting. The Lord was pleaſed to be my help and ſupport, to whom be humble thankſgivings, for his gracious condeſcenſion to the low eſtate of his poor ſervants.

I got to London on the 7th day of the week, and the day following attended Grace-church-ſtreet, and Devonſhire-Houſe meetings; but I had very little openneſs therein. My ſpirit was very low, and greatly depreſſed, ſo that I ſeemed to myſelf near fainting under the weight of my burthen, which was very great. On 2d day the yearly-meeting began. The firſt was a meeting of miniſters and elders in the morning. Many brethren were met from divers parts of the nation. Amongſt whom, I looked upon myſelf as a mere child, having much fear and reaſoning in my mind, leſt I ſhould diſhonour the great maſter's cauſe, and diſcover my great weakneſs, as the ſame appeared in my own view, to thoſe pillars in the church, and experienced ſervants in the Lord's work. But he in great mercy condeſcended to my very low eſtate, and regarded my humble breathings, giving me the word of life to preach, with demonſtration that day, which much opened my way in the minds of friends, and was of conſiderable advantage to me in my future ſervice; for very much depends on our having

having good place in the hearts of the faithful, and that cannot well be, until they know us. Chriſtian prudence teacheth, not to lay hands ſuddenly on any; therefore ſuch muſt ſee and feel the ſpirits one of another, in ſome degree, before they can unite. Was there not great care and caution in this reſpect, groſs hypocriſy, putting on the outward appearance, might be encouraged, which would be a very grievous wound to God's cauſe? Many friends after this meeting ſhewed affectionate regard to me; but none more than that ſubſtantial miniſter of the goſpel, Samuel Bownas. It had a proper effect upon my mind, to ſtrengthen it, and raiſe humble acknowledgements to the Lord, for his mercy herein. It being my fervent prayer, that whatever I might go through, on account of the unfaithful, my ſervice and labours might be acceptable to the ſaints; and that I might be favoured with a ſenſe of the unity, and help of their ſpirits accompanying me therein. I attended the yearly-meeting conſtantly, both the meetings for worſhip and diſcipline, as they fell in courſe. The power and virtue of truth was near, to the ſtrengthening and comforting our ſpirits, in a good degree: but I have known a much fuller enjoyment, and overſhadowing thereof; even when all the hills and mountains have been melted, as it were, before him, who is glorious in holineſs, and fearful in praiſe,

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working wonders for the help and preſervation of his people. O then we could experimentally ſay, the Lord of awful majeſty preſideth amongſt us, being a ſpirit of judgment to them that ſit in judgment, and all we ſtood in need of; even as a place of broad rivers and ſtreams, where nothing of man's invention could obtain any place! Theſe were times of rejoicing in the preſence of the Lord, and drinking freely of the wine and milk, without money and without price. O how hath my ſoul ſaid, it is good to be here! Having a deſire, with Peter, to tabernacle there; much dreading to deſcend into this vale of tears again, where I muſt ſtruggle with my many infirmities, which I did not then much feel: but I do not inſtance this, with deſign to juſtify thoſe anxious fears, and taking thought for the time to come; but rather as a mark of my great weakneſs, and want of growth in the moſt precious faith, which is the ſaints victory, whereby, as we grow therein, ſtrength and patience is received, to endure hardneſs as good ſoldiers of Jeſus Chriſt; not to view with much anxious fear theſe light afflictions, which are but for a moment; ſeeing, in due time, if we are properly exerciſed thereby, they will work for us a far more exceeding and eternal weight of glory.

On the ſixth-day of the next week, after the yearly-meeting, I ſet out, in order to be

be at the three eaſtern yearly-meetings, being accompanied by my friends John Hunt and his wife, and Chriſtopher Wilſon, who was to be my companion. We lodged that night at Brentwood; next morning early, we paſſed on to Chelmsford; the weather being extremely hot, and breakfaſted at my dear friend's, Frances Wyatt's, who afterwards, through the kind providence of God, became my truly affectionate wife. Divers friends went forwards towards Colcheſter, but my companion and I ſtaid at Chelmsford meetings on firſt-day. The weather continuing very hot; I think then equal for heat to our weather in America; there aroſe a ſtorm of thunder and rain in the time of the meeting: one clap of thunder, whilſt I was upon my feet, ſo terrified friends, as to take away their attention for the preſent, that I expected to have been obliged to ſit down; but waiting a ſhort time, friends recovered, and I went on. A boy was killed thereby, as he was playing near Springfield ſteeple-houſe, about a mile from Chelmsford. We went after meeting to Kelvedon, and next morning were accompanied by ſeveral friends towards Colcheſter; but I was ſo extremely ill of a fever, that I was obliged to alight at Lexton, about a mile from the ſaid place. We mounted our horſes again after I had recovered a little; but before we had proceeded on the way above half a mile, there came

came on ſuch terrible thunder, as is ſeldom known in this part of the world. The lightning appeared to glide in ſtreams of fire on the ſurface of the earth, a conſiderable way, and there ſeemed, as I thought, a ſtrong ſmell of ſulphur. The thunder frighted my mare to ſuch a degree, that I being poorly, could ſcarcely ſit her; but through mercy I received no hurt. I continued ill at Colcheſter, ſo that I did not attend many of the meetings. The yearly-meeting ended there on fourth-day. On the ſixth-day following, I was ſo recovered as to ride in a chaiſe to Maningtree, and had a meeting there the ſame day. On ſeventh-day we went through Ipſwich to Woodbridge, in order to attend the yearly and quarterly meetings there for the county of Suffolk. We were at their meeting on firſt-day; on ſecond-day was held their meeting for diſcipline, wherein the power and virtue of truth ſeemed to me low and depreſſed; and, although I was fully perſuaded there were divers living, concerned members therein, who had the cauſe of truth at heart, yet they appeared alſo depreſſed. The chief reaſon whereof I then apprehended, and have more clearly ſeen ſince, was giving two much place to a few buſy forward members, in whom man's will and wiſdom was too much exalted; aſſuming the rule and government of that meeting; which they were too much indulged in,

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by the cowardice of thoſe, whoſe proper buſineſs it was to work for God; that by his bleſſing and aſſiſtance, they might exalt the weight and authority of truth over ſuch ſpirits. For the dominion and majeſty of truth in a meeting ſoon foils and overcomes them, as it is abode in by the heirs thereof; but if they are ſlack and negligent, in poſſeſſing their right, uſurpers will often take it from them, in this ſenſe. So that thoſe called to work for God in his church, by holding back more than is meet, not only bring poverty and leanneſs upon their own ſouls thereby, but alſo open a door for the ſpirit of antichriſt to enter in. I have often ſeen, that when the wiſe woman neglects to build the houſe, the fooliſh woman, by pretending to build, hath pulled it down with her own hands: this hath been no ſmall cauſe of the waſte and deſolation in ſome places. I have had much labour with that buſy active forward ſpirit ſince, both in meetings, and in private plain-dealing, as alſo in ſtirring up, and encouraging the right minded to ſtand their ground; which I hope hath not been altogether without ſome good effect. I could not well be eaſy to proceed, without making the above remarks, as a caution to ſuch, into whoſe hands this may come, ſince it is no ſmall thing to be guilty of negligence in the work of God, nor to engage therein without a proper qualification.

lification. Meetings for worſhip were held on third and fourth days, wherein we were favoured, with a good degree of that heavenly virtue, in which there is renewal of ſtrength, and comfortable fellowſhip one with another. From thence we proceeded towards Norwich, taking Brandiſton and Layſton meetings in our way; where true religion appeared to be mournfully low. At Norwich we were favoured with conſiderable openneſs, and ſatisfaction in their meetings on firſt-day. The quarterly and yearly meetings for the county of Norfolk were held on ſecond, third, and fourth days. Divine goodneſs was felt aſſiſting in cloſe exerciſe and labour, for the help and recovery of a declined people; and heavenly fellowſhip ſweetly enjoyed with thoſe who preferred the proſperity of the city of God to their chiefeſt joy. On fifth day we had a meeting at Wymondham, wherein we were opened in goſpel ſervice, to our comfort and relief in a good degree. Next day we had a meeting at Taſborough, which was a very painful trying time; my duty therein was to ſet an example of ſilence. Here my agreeable companion (who had been with me ever ſince I left London) and I parted. Now being alone, as to any conſtant companion, I attended Norwich meeting on the firſt-day following, to pretty good ſatisfaction; and had the following meetings appointed in my way to Lynn on

the firſt-day; viz. Lammas, North Walſam, Holt, and Wells; in moſt of which, I had cloſe laborious ſervice: being led, as was often my lot, to ſtir up and awaken (if poſſible) careleſs lukewarm profeſſors. Our friend Edmund Peckover, accompanied me to Lynn, where we had two meetings on the firſt-day; they proved very painful and laborious: I had very little openneſs as to miniſtry. From thence we went to Wiſbeach, which was a ſmall meeting, and things appeared very low. The next meeting we had was Gedney, things being alſo very low. From thence we went to Spalding, and had a heavy laborious meeting: here my friend Edmund Peckover left me, and returned home. The ſame day was a conſiderable eclipſe of the ſun. The next meeting I had was at Broughton, which was very painful and afflicting. The great loſs ſome in that part of Lincolnſhire (through which I paſſed) have ſuſtained, by forſaking the fountain of living water, and the commonwealth of our Iſrael, that they might embrace this preſent world, Demas-like, was ſorrowfully felt: although ſome of them might retain the outward form; yet having loſt the dew of their youth, they were become dry and formal: by whoſe means, and the undue liberties indulged in too many of the youth, a thick darkneſs was raiſed, that might be felt; which did, in a ſorrowful degree, tend to eclipſe the beauty

beauty of our Sion. I travelled from thence through Newark, and a conſiderable way by the pleaſant river Trent, to Nottingham. Being firſt-day, I was at the meetings there, both fore and afternoon. Truth greatly favoured, in opening doctrine and counſel in the morning; the afternoon not quite ſo open, but in a good degree to ſatisfaction. From thence to Oxon meeting, which was ſmall, yet open. From thence to Manſfield, and had a painful trying meeting there. The next was at Cheſterfield, where the meeting was but ſmall, yet truth livingly favoured, opening counſel for our help and encouragement, in the way of well doing. Notice being previouſly given, I had a large meeting at Matlock on firſt-day. There were a few friends, and many others, at this meeting, which proved heavy and laborious for ſome time; yet divine goodneſs afforded ability to work through; and the holy power of God was in a good degree exalted; praiſes to his name for ever! The next meeting I had, was at Hanſworthwood-Houſe, on the borders of Yorkſhire. There were but few friends, and of thoſe few, moſt of them ſeemed to depend too much upon the labour of the miniſters, as is ſorrowfully the caſe in too many other places. I had nothing to adminiſter unto them, but an example of ſilence, that appearing beſt adapted to their ſtates; for unleſs the great benefit thereof is experien-

ced, there can be no real advancement in true religion. I went from thence to Sheffield, which was a large meeting, and the doctrine of truth was largely and livingly opened therein; I believe to general ſatisfaction, and to the comfort of the upright-hearted. From thence I went to Highflats, and was at their meeting, it being firſt-day, which was very large; being compoſed of plain country friends. The Lord was pleaſed to favour us with a precious opportunity together, in the comfortable enjoyment of his love ſhed abroad; under which holy influence, the doctrine of truth was largely opened; the glorious powerful name of the Lord was magnified, and his humble, dependent children were encouraged to ſerve him, with a perfect heart and with a willing mind. The next meeting I had was at Brighouſe, which was to pretty good ſatisfaction; truth owning and comforting our ſpirits therein. Next day I had a very painful afflicting meeting at Halifax, having reaſon to fear but few of the members were rightly acquainted with the quickening virtue of true religion in themſelves: when this is the ſorrowful caſe, it makes heavy work for painful travellers. My labour amongſt them was in a cloſe rouſing way, but it did not appear to have much impreſſion. From thence to Gilderſome, where I had a pretty open comfortable meeting; and next day one at Leeds, to

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ſatisfaction. This being a large meeting, I ſtaid over firſt-day, and am purſuaded there were a ſenſible weighty body of friends belonging thereunto; yet there ſeemed to me a much larger, as to number, who contented themſelves in the profeſſion of truth, and in hearing the report of others, concerning the heavenly country. The indifference of theſe, together with their eagerneſs after words, appeared to me a cauſe of painful anxiety of ſpirit in that meeting, which I had to ſuffer under, both morning and afternoon. Here my friends, John Hunt and his wife, from London, met me, with intent to accompany me to ſome meetings in that county, of which I was glad, being alone, often low, and much diſcouraged in mind, in a deep feeling of mine own weakneſs; as alſo having to wade from place to place, in a painful ſenſe of a greatly declined people, whom I was concerned to labour amongſt; ſo that, had not divine goodneſs at times, made me ſenſible his everlaſting arm was underneath, to ſupport my afflicted ſoul in various probations, I had certainly fainted. But, bleſſed be his holy name forever, he was often graciouſly pleaſed to open a way for me to hold on, when I could ſee none, leading me by the hand like a tender merciful father, one ſtep after another; and giving me more place in the love and regard of his people, than I looked for, or

could, as I thought, reaſonably expect. I was many times greatly abaſed in mine own ſight; ready to ſay, to what good purpoſe do I viſit the churches? for I ſeem to move in an untrodden path, as under the weight of the hills and mountains of exalted unfruitfulneſs; and often, as it were, groping in the chambers of death, with ſuch conſtant afflicting views, that I was ready to ſay, with the prophet, I am a man of unclean lips, and I dwell amongſt a people of unclean lips; but the live coal from the holy altar, ſoon removes all that tincture, or ſeeming defilement, which doth not proceed from our own ſins and miſcarriages, but from thoſe of others. Thou deep wader for the good of ſouls, this is wrote principally for thy ſake, that thou may ſee others have gone the ſame way before thee; and be encouraged ſo as not to ſink under thy burthen. I found in the Lord's time (as thou wilt, if thou patiently hold on thy way) that tribulation worketh patience, and patience experience, and experience hope. The Lord gave me thereby clearly to ſee, I muſt thus feel the wounds, bruiſes, and putrifying ſores of the ſons and daughters of Sion; or I could not ſpeak to their ſtates and conditions feelingly, and effectually for their help and recovery. Our Lord and Saviour Jeſus Chriſt, was touched with a feeling of our infirmities. He bore the weight and painful ſenſe of the ſins

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of the whole world, taſting death for every man; whereby he reached forth a merciful hand of help and ſalvation for the recovery of all; ſufficient for all who believe in him and obey him; and his faithful meſſengers muſt know, in degree, a drinking of the ſame cup, and being baptized with the ſame baptiſm he was baptized with, not only on their own accounts, but alſo on the account of others. He ſtill ſuffers by his ſpirit, as under the weight and oppreſſion of ſin and iniquity, in the hearts of the children of men; ſo that all thoſe, who are one in ſpirit with him, muſt in meaſure feel his ſufferings, and ſympathize with him therein; travelling in pain, that Chriſt may be formed in the hearts of mankind, ruling in his kingdom on earth, as he rules in heaven. But theſe things are too myſterious for the wiſe and prudent of this world to underſtand; being only revealed to thoſe who are indeed born of God.

We ſtaid at Leeds until fifth-day, there being a burial, which was large, both of friends and others. Truth opened our way in the miniſtry to good ſatisfaction. Next day we had a ſmall meeting at Knareſborough, where we found things very low. From thence we went to Thirſk, and on firſt-day had a precious open meeting there; in which the teſtimony of truth was greatly exalted, and the upright-hearted ſweetly

comforted. The praiſe of all belongs to the giver of every good and perfect gift. Next day we went to viſit our antient honourable friend, John Richardſon, at his houſe near Hutton in the Hole. He had ſcarcely ſight enough to diſtinguiſh us one from the other. We were received and entertained by him with true love and brotherly affection. He was much at liberty in his ſpirit, and very free in diſcourſe about religious things, in which his life and great delight appeared to be. He ſhewed us (in manuſcript) a journal of his life and travels in the ſervice of the goſpel, ſince publiſhed, wherein are many very uſeful obſervations and remarkable occurrences; which I hope will be of great ſervice in the world. On third-day we had a meeting at Hutton, wherein we were favoured with ſome degree of openneſs; yet truth did not riſe to any conſiderable degree of dominion: but all is beſt as the Lord is pleaſed to order, for from him alone proceed the iſſues of life. On fourth-day morning we took leave of our ſaid worthy friend, in much affection, and had a ſmall meeting at Bilſdale: things were low, as to the life of religion, in that meeting; after which I parted with my friends, John Hunt and his wife. John Scot, of Leeds continued with me, who was an honeſt labourer for the ariſing of life in meetings, and I thought of conſi-

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derable help to me. The next meeting we had was at North Allerton; which was rather low and heavy to wade through. We went from thence to Darlington, in the county of Durham. I had cloſe painful labour there; earthly-mindedneſs in profeſſors, is often the cauſe of ſuch hard work, as it obſtructs the current of life, both in themſelves, and alſo frequently in our religious meetings, like the Philiſtines ſtopping up the wells, which the true ſeed hath opened in the hearts of believers; ſo that many times, inſtead of their having to ſing, Spring up, O well, and we will ſing unto thee! there is mourning and painful labour, in ſympathy therewith, to have them opened again, that the flock of Chriſt's fold may all be watered with the refreſhing ſtreams of that river, which flows from the preſence of God. The next meeting I went to was Raby, being on a firſt-day; it was a large heavenly meeting, truth having great dominion, and friends were ſweetly comforted together. At Biſhop Auckland, the Lord favoured with matter and utterance, to a conſiderable degree of eaſe and ſatisfaction. From thence I went to the city of Durham, and had a hard painful meeting in ſilence; alſo at Newcaſtle, we had a cloſe, trying, laborious meeting; occaſioned, as I apprehended, by undue liberties in thinking and acting, which had raiſed darkneſs, to be felt in that meeting.

ing. We had an open comfortable meeting the next day at Shields. We went to Sunderland, and attended their meetings on firſt-day; that in the morning was very open and ſatisfactory, the teſtimony of truth going forth freely to the ſeveral ſtates of thoſe preſent, who were much affected therewith. In the afternoon it was a heavy afflicting meeting; but little felt of that which crowned the meeting in the morning. We often find afternoon meetings are the moſt heavy and painful, occaſioned, no doubt (in part at leaſt) by anſwering the cravings of nature to the full; whereas they ſhould be denied a full gratification, as little ſuſtenance would, for that ſhort ſpace of time, anſwer much better, and be no injury to the conſtitution. If any think this hint, by way of caution, impertinent, there is reaſon to doubt, that they are yet too much ſtrangers to the nature of true worſhip, and the many impediments in the way of its due performance; what I have above-mentioned, is none of the leaſt. I was quite ſhut up as to miniſtry in the afternoon. Here I met my valuable friends, Jonathan and Margaret Raine, of Trawden, in Lancaſhire, being the firſt time I ſaw them; concerning whom, more hereafter. On ſecond-day we had another meeting in the city of Durham, wherein the Lord was graciouſly pleaſed to exalt his glorious and powerful name, over all diſorderly and corrupt

rupt libertine ſpirits; there being ſome ſuch in the meeting, which was evident to me, from the main ſcope of the teſtimony I had to deliver amongſt them. It was with remarkable authority and ſharpneſs againſt ſuch, who having departed from the divine light, wherewith all mankind are enlightened, chooſing rather to be in darkneſs, were ſo loſt in a maze of error, as even to call in queſtion the truths of the Chriſtian religion. I was afterwards informed that there were ſome ſuch in that meeting, who had imbibed the dark and wicked principle of deiſm, or free-thinking, ſo called; but I had no outward information concerning the ſtate of any there before the meeting, which I always carefully ſhunned. The next meeting I had was at Stockton, to pretty good ſatisfaction, as truth opened my way to diſcharge the ſervice required; yet the meeting was ſmall, and things appeared low, as to the life of religion. I went from thence to Yarm in Yorkſhire; had a meeting there, and at Yatten, and Moorſham, to a good degree of ſatisfaction. The next meeting I had was at Caſtleton. The two laſt named were on the Moors, amongſt a very plain people, who appeared to be in a low ſtation of life, but I found the ſavour and virtue of truth amongſt them, eſpecially at the latter; to which that ſubſtantial miniſter of the goſpel, Luke Cock, did in his life-time belong: the remembrance

brance of whom, although I never perſonnally knew him, was very freſh, and livingly before me in that meeting, as if his ſpirit had been preſent; I could, as I thought, perceive the good effects of that worthy man's Chriſtian labours amongſt thoſe people; and a precious meeting the Lord favoured us with together: to whom, for the multitude of his mercies beſtowed upon us, poor unworthy helpleſs creatures, be humble thankſgiving and praiſe, now and for evermore. Whitby was the next meeting I attended, being on firſt-day, where I had very cloſe laborious work. An earthly lofty ſpirit had taken too much place in ſome of the profeſſors; the tendency whereof is, by darkening the underſtanding, and blinding the judgment, to account various weighty branches of our Chriſtian teſtimony ſmall trifling things. Here the fleſh, that warreth againſt the ſpirit, having the aſcendency, its language is quite oppoſite thereunto. The fleſh ſaith, there is little in dreſs; religion doth not conſiſt in apparel; there is little in language; there is little in paying tythes, &c. to the prieſts; there is little in carrying guns in our ſhips, to defend ourſelves in caſe we are attacked by an enemy. To which, I think, it may be ſafely added, there is little or nothing in people, who plead as above hinted, pretending to be of our ſociety; for if they can eaſily let fall the before-mentioned branches

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of our Chriſtian teſtimony, I am fully perſuaded, they will maintain the other no longer than they apprehend it will ſuit with their temporal intereſt. I have often wondered why ſuch continue to profeſs with us at all. They are not really of us, who are not concerned to maintain thoſe principles and teſtimonies the Lord hath given us to bear. I was, through mercy, enabled to diſcharge the ſervice required of me, and went from thence to Scarborough, where the Lord, in gracious condeſcenſion, was pleaſed to open doctrine and counſel for their help; who appeared to me moſtly low and weak, as to a real growth in true religion. From thence I went to Pickering, where the Lord gave us a very precious opportunity together, in the comfortable enjoyment of his power and refreſhing preſence; to the exaltation and renown of his great name, who is worthy for ever. Next day I had a meeting at Malton, being a cloſe ſearching time; truth ſeemed at a low ebb there. The next meeting at Cranſick was very ſmall, but the Lord was pleaſed to own and comfort us together, affording counſel for their help and encouragement. I went from thence to Bridlington, and was at their meeting on firſt-day; it was ſmall, and things very low amongſt them, as to the life of religion. Oh how greatly is that, and many other meetings declined, both as to number and

a lively experience of true religion: ſome friends informed me, as I remember, that they knew the time, when fourteen or fifteen miniſtering friends belonged to that meeting; and now perhaps, not a much greater number of members, of all ſorts, belong to it. Once there was a wonderful time of gathering into the vineyard of Chriſt; but ſince, with ſorrow and lamentation it may be ſaid, there has been a loſing, ſcattering, and dwindling away in many places; the principal occaſion whereof ſeems to have been, an inordinate love for tranſitory enjoyments, lawful in themſelves and places, but not to have the chief poſſeſſion of the mind. When that becomes the ſorrowful ſtate of any, they cannot ſavour the things that be of God, but the things which be of men; and are of conſequence deprived of that all-ſufficient help, ſo to live and walk, as to anſwer the witneſs of God in others; to train up their children in the nurture and admonition of the Lord; and to maintain the teſtimonies of truth with a convincing ſtrength and efficacy. So that although the form is retained, in a conſiderable degree, by ſuch, and they may alſo be fortified with arguments, to maintain the conſiſtency of our profeſſion, with the primitive plan laid down in holy writ, yet, wanting the ſalt of the kingdom in themſelves, all their pretenſions without it will prove nothing; yea, worſe than nothing,

ing; ſeeing, by how much more they have had the opportunity of knowing more than others, by ſo much their condemnation will be greater. Next day we had a ſmall meeting at Hornſey, and from thence went to Ouſtwick, and had a large meeting, wherein truth favoured in opening doctrine largely, and to a conſiderable degree of ſatisfaction. The next meeting we had was at Hull, which was indeed a very painful exerciſing time of ſilence, in a mournful ſenſe of great declenſion. We find it recorded in the holy ſcriptures, that we muſt enter the kingdom of heaven through many tribulations. It is indeed a very wonderful mercy, that ſuch unworthy creatures as we are ſhould be ſo highly favoured, as to be admitted thereinto on any terms. I have conſidered, that our afflictions in this day, both in the manner and cauſe, differ much from the trials of our worthy predeceſſors. Their bodies were frequently impriſoned, and groſsly abuſed by people of different religious perſuaſions; but our ſpirits, when engaged in the work of the goſpel, are often impriſoned, depreſſed, and greatly afflicted, by means of the great unfaithfulneſs of many, under the ſame profeſſion with ourſelves; being at times, on account of ſuch, ſo cloſed up in a painful ſenſe of death and darkneſs, as to be ſomewhat like the prophet of old, quite ſhut up and dumb with ſilence. This may be occaſioned by ſuch, who

who are ſo far alienated from the ſenſible reaches of that meaſure of grace in their own minds, as not to be opened thereby to receive the word preached to advantage; for the word goeth not forth in vain; but will accompliſh that for which it is ſent, and it may alſo be neceſſary, on account of thoſe who have often been comfortably refreſhed, by ſitting under a living miniſtry, yet neglecting their own duty in a ſpiritual labour for heavenly bread, may look too much for food from the labour of others: which unjuſtifiable dependence and expectation, is often diſappointed and mortified. The main deſign of goſpel miniſtry, is to turn the children of men to the grace of God in themſelves, which will teach them to work out their own ſalvation, and diligently to ſeek the Lord for themſelves, in whom, their ſtrength being renewed, their ſpirits would unite, and greatly help and relieve the miniſters in their goſpel-labours. From Hull I went to North Cave, where I had an open comfortable meeting. Thence to Howden, where the meeting was ſmall, and things very low; it was held in ſilence. I went next to Selby, and attended their meetings on firſt-day. I had ſome ſtrength, and openneſs for ſervice in the morning; in the afternoon I had to ſit in ſilence; I could find but very little of the life of religion there. Next day I had an open comfortable meeting at Rawcliff; thence at Pontefract, where things

things were low and painful. The next meeting was a ſmall one at Wakefield, wherein I was quite cloſed up in ſilence; the ſtate of the meeting, as I apprehended, requiring it. I went from thence to Leeds, and next day to the houſe of my eſteemed friend, William Hird, intending for Bradford monthly meeting, which was held on ſixth-day, wherein I had thorough ſervice, and the bleſſed truth had great dominion, to the joy and comfort of many hearts. I returned to Leeds, and attended their meetings on firſt-day. They were low, and rather painful; my ſervice therein was in a cloſe ſearching way; but thoſe who are at eaſe in Zion, like ſmooth things beſt, and are almoſt ready to ſay now, as ſome did formerly, to the ſeers, ſee not, and to the prophets, propheſy unto us ſmooth things. I went from Leeds to the quarterly-meeting at York, wherein I had conſiderable openneſs in ſervice; yet my ſpirit was inwardly and ſecretly pained moſt of the time; the cauſe whereof, as I apprehended, was the numbneſs and earthly-mindedneſs of many members of that very large aſſembly; in which, there were notwithſtanding, a wiſe lively ſubſtantial body of friends; which, by account, hath continued in a ſucceſſion from the early times of our ſociety. When this meeting was over, I ſet out, in company with ſeveral friends, in their way home, in order to viſit ſome meetings

in the Dales, on my way to Kendal quarterly-meeting; John Scott being alſo with me. The firſt meeting we had was at Banebridge, in Wenſley Dale, which was large, being on a firſt-day. It was a very cloſe trying laborious meeting. I had very little to ſay by way of miniſtry, but ſuffered deeply in ſpirit, under a ſorrowful ſenſe of carnality prevailing. Next day I had a very comfortable reviving meeting amongſt a few plain friends in Griſdale. After which, I went home with that plain faithful miniſter of the goſpel, Alice Thiſtlethwaite, who had borne me company from York, to her houſe in Dent Dale, where we had a meeting next day, which I hope was in a good degree ſerviceable, although things were but low. After this we went to the houſe of that worthy elder, and miniſter of the goſpel, James Wilſon, near Brigflats, where, next day, the Lord was pleaſed to favour us with a powerful glorious meeting; ſo that, we could thankfully witneſs truth was over all. Such thorough open meetings, but ſeldom fall to our lot in this declined ſtate of things. Yet the Lord is all-ſufficient for the help and ſupport of his faithful ſervants, in all times and diſpenſations of his providence to mankind; ſo that we cannot only ſay, ſufficient to the day is the evil thereof; but alſo, ſufficient to the day is the ſtrength and wiſdom afforded for our aſſiſtance in the

Lord's

Lord's work. Next day I went to Kendal, being accompanied by the beforementioned worthy friend, who entertained me on the road with divers very pleaſing accounts concerning the ſpreading of truth in thoſe parts, and the wonderful convincements there abouts, by that memorable ſervant of the Lord, George Fox, which the ſaid friend had heard related by eye-witneſſes, who were themſelves convinced at that time; this made the journey exceeding pleaſant to me, nothing diſagreeable therein, but its being too ſoon over, as that put an end to this delightful converſation.

There appeared to me a valuable body of friends in and about Kendal yet left, although divers in that town had been removed by death, but a little time before; the loſs of whom was much lamented by the ſurvivors, as they had been uſeful members in their day. It alſo appeared that good order was well maintained, and that excellent diſcipline eſtabliſhed amongſt us, in the wiſdom of truth, ſeemed to be as duly put in practice, as in moſt places I have obſerved amongſt friends; yet my way was much cloſed up in ſuffering, during the quarterly-meeting: I ſtaid their meetings on firſt-day, and was largely opened in the morning, truth having great dominion; but in the afternoon was ſhut up in ſilence. On third-day, being Windermere general meeting, I went to it; truth

greatly overſhadowed that large aſſembly, and the teſtimony thereof was much exalted, to the edification and ſweet refreſhment of the upright in heart, as well as deeply affecting the minds of many, I hope to their laſting advantage, who had taken more liberty than truth allows of. Next day I had a ſmall meeting at Grayrig, where things were low. At Preſton the Lord was pleaſed to favour us with an open comfortable meeting, and truth's teſtimony was exalted. After which I went to Kendal, and had a very comfortable meeting amongſt friends there. From thence I went to Swarthmoor, and was at their meeting on a firſt-day, in a meeting-houſe built near the hall, by George Fox; I could not diſcover much lively ſenſe of true religion there, it being a time of painful ſuffering ſilence. From thence to the Hight meeting, which was to pretty good ſatisfaction; and thence to Hawkſhead; the meeting there was low and afflicting. My principal ſervice was to give an example of ſilence, which frequently fell to my lot; the Lord favouring with reſignation to his divine will. Next day I had a ſmall open ſatisfactory meeting at Keſwick, and went to Iſel meeting; I had nothing to deliver by way of teſtimony, being wholly ſhut up. From thence to Pardſhaw, which, I think, is the largeſt country meeting in England, and friends there generally made a plain becoming appearance,

pearance, much reſembling many meetings in Penſylvania, both for largeneſs and otherwiſe; the view whereof gave me ſingular pleaſure, and abundantly the more, as the great maſter of our aſſemblies was graciouſly pleaſed to honour and comfort us with his living preſence, in which there is fulneſs of joy: matter and utterance was given by him to a diſcharge of duty, in which there was peace. I had an open ſatisfactory meeting in the evening, at my friend and old companion, Chriſtopher Wilſon's. Next day I had a meeting at Whitehaven. Thence to Broughton, where I had a meeting. I endeavoured to lean upon the Lord alone, for guidance in my ſervice, and by him was frequently much opened, in the ſtates of meetings and individuals preſent. The next meeting was at Cockermouth, which was to a good degree of ſatisfaction. Thence to Allonby, where truth favoured with a good degree of openneſs and peace. From thence I went to Holme, a meeting remarkable for having been, I ſuppoſe, more than ſixty years interrupted, and grievouſly diſturbed by a wicked unruly company of ranters. It began in ſome of the Pearſons, and when they were removed, others ſucceeded in the ſame ſpirit. Some of them were at the meeting when I was there. A woman of the party ſpoke ſeveral times in ſuch rancour, that I do not remember ever to have taken notice of a voice ſo much tinctured

with a dark diabolical ſpirit; but friends, in the bleſſed enjoyment of the powerful truth, were quite over it, and them, and I believe, had therein been in a good degree preſerved; as that meeting appeared to me the livelieſt of any thereabouts, having, as I remember, five or ſix public friends belonging thereunto. The next meeting I had was a ſmall one at Bolton; truth favoured with a comfortable degree of openneſs therein. Thence I went to Wigton, and attended both their meetings on firſt-day; it was an exceeding painful exerciſing time. My mouth was, as it were, cloſed up in mournful ſilence, yet not without a pretty clear view and ſenſe of the ſorrowful ſtates of thoſe amongſt them, who had been the principal cauſe of the death and miſery which I felt; I ſaw what they were doing in the dark, as it were, through the hole in the wall. O! what a great ſnare bright genius, and extenſive natural abilities are to ſome, when they are deluded by Satan to truſt in them, and preſumptuouſly to imagine, they are ſufficient to anſwer every purpoſe for guidance and help in this world, without ſupernatural and divine aid immediately communicated. I have met with no ſtate more at enmity, nor in greater oppoſition to the truth; nor from whoſe ſpirits more pain and diſtreſs is to be met with, than from theſe worldly wiſe and ſelf-ſufficient people, who, no doubt, would deride

deride this obſervation, or any thing elſe that aſſerts an inward ſenſe of things. They are very much out of the way of being reached unto and helped; therefore they are in great danger of being left alone, that they may wonder and periſh. I ſincerely wiſh, that the tender-hearted, both youth and others, may be preſerved from the infection of that poiſon of aſps which is under their tongues. Next day I had a poor ſmall meeting at Kirkbright, where my buſineſs was to example them with ſilence. From thence to Moor-houſe, where I had ſome openneſs and ſatisfaction, though things were but low, as to religion in that meeting. The next meeting was in the city of Carliſle; my way was cloſed up in painful ſilence. I had a ſmall open meeting next day at Scotby; then went to a meeting at Sowport, where there were but few friends, and things very low amongſt them, as to the life, and ſenſible underſtanding of religion; but there came in many of the neighbours, towards whom I found great openneſs to declare the truth, and it was a good meeting. I went to Kirklington, or the border meeting, next, being on a firſt-day. Friends having, without my knowledge, given notice to their neighbours, and to divers people of account in the world; it is like they expected great things from one come ſo far to viſit them; and ſome perhaps hoped to get credit by

that day's work; but we ſee ſometimes, when man appoints, the Lord diſappoints; which, in the iſſue, ſeems to have been the caſe here; as I ſat, the meeting, which was very large throughout in ſilence, to the great mortification of many preſent, ſome of whom, one might have expected, from their appearance and pretenſions, to have better underſtood the nature of ſpiritual worſhip, than to have been ſo anxious after words, or outward declarations; it proved, I think, as painful and exerciſing a meeting as ever I knew, to which the expectations of friends and others did not a little contribute. At the concluſion, I was fully ſatisfied I had diſcharged the ſervice required of me that day, in an example of ſilence, in which I had peace. I could perceive great uneaſineſs in many under our name, at the ſilence of the meeting. It evidently diſcovers a mournful degeneracy, ſeeing ſilent worſhip is ſo directly conſiſtent with our Chriſtian profeſſion, of the inward teachings of the grace of God that brings ſalvation, which hath appeared to all men, and teaches all thoſe who diligently hearken thereunto, that no time is more ſuitable than when aſſembled together, unitedly to wait for this bleſſed teaching, and thereby, a renewal of our ſtrength. How abſurd then is it, for thoſe who profeſs this teaching, and acceſs to the fountain of all good, to depart therefrom, and gaze at the clouds, or depend on the

the conduits and water-ſpouts, as if it was in their power to fill themſelves, and ſo to ſupply all their wants? for although they have, at times, by the Lord of all, been uſed as a means for our help and edification, yet ſuch means or helps are not ſo eſſentially neceſſary to the ſpiritual worſhip profeſſed by us, as a people, but that it may be as effectually, and conſequently as acceptably, performed without them, in an awful ſolemn ſilence: than which nothing can be more reaching and convincing, to thoſe in whom the divine witneſs is regarded, and which may alſo tend greatly to raiſe that in the minds of ſuch where it is depreſſed. Some have remarked, that thoſe, who have been convinced in the ſilence of our meetings, have generally ſtood their ground in religion beſt. The reaſon is plain, becauſe they have at the very firſt laid hold of, and embraced the very ſubſtance of religion; whereas, the underſtanding may be, in a great meaſure, convinced by teſtimony, and the mind much tendered and affected with lively declarations of the truth; but all this goes off ſooner, and will leave ſuch minds deſtitute, unleſs they happily come to be fixed under the teachings of the grace of God in themſelves, and have to ſit under their own vine, and under their own fig-tree, where none can make them afraid. None need be aſhamed of a ſolemn awful ſilence before God, and in the ſight of men;

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ſeeking the Lord, who will be found of all ſuch, and will, by his ſecret inviſible power, vindicate that ſort of ſilence, in the hearts of all who ſuffer his pure witneſs to ariſe. All who reject the voice of this holy witneſs, may juſtly be diſregarded by God's people, ſo as not to be diſcouraged by what they ſay on that account. But on the other hand, when any thing of this nature is done in the form, and by way of imitation only, there being nothing ſupernatural to ſupport and defend the ſame, it muſt neceſſarily fall under contempt, and, like the ſalt that hath loſt its ſavour, will be trodden under the feet of men. That ſcripture paſſage is very obſervable, where ſome undertook to caſt out devils in the name of Jeſus, whom Paul preached. It is plain the evil ſpirits knew, notwithſtanding their pretences, that they wanted power to ſubject them; and therefore anſwered theſe imitators and pretenders, "Jeſus I know, "and Paul I know, but who are ye? and "the man in whom the evil ſpirit was, "leaped upon them, and prevailed againſt "them, ſo that they fled out of the houſe "naked and wounded." I inſtance this paſſage to ſhew, how inefficacious imitation is: they would do well to conſider this, who, upon a ſerious examination, do not find the Lord with them in their religious performances; for aſſuredly nothing can ſtand approved in his ſight, nor maintain

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a dignity worthy of him, in this ſtate of probation, but the real product of his own ſpirit in us; therefore, let all who profeſs ſpiritual worſhip, greatly dread being found in ſenſeleſs ſtupid ſilence, although it be in the very ſame form the people of God have been, and are ſtill led into; knowing, that the beſt and moſt conſiſtent form, is altogether contemptible without the heavenly power. I felt and perceived divers of them were much offended with me, for abiding in that ſtation the Lord placed me in that day, which they did not altogether forbear letting me know by words; neither did I let them paſs without ſome cloſe remarks on their ſorrowful ſtate and great blindneſs. In about a week after, I received a long letter upon the ſubject, from one, ſetting forth, amongſt other things, how great a myſtery it was to him, that a perſon in my ſtation, traveling from one nation to another, ſhould diſappoint people, friends, and others, by ſuch unaccountable ſilence; had not I diſcovered ſufficient cauſe to believe, this friend was not then what he had been, his letter would have been as great a myſtery to me, as my ſilence in that meeting was to him. When I had peruſed the ſaid letter, I was moſt eaſy to let it paſs, as not worth anſwering. This was a time of very great anxiety to my mind, having made the above remarks thereon, as I felt my mind opened thereunto; for no other reaſon, than as a caution

caution or warning to all profeſſors of the bleſſed truth, into whoſe hands this may come, that they may watch and pray continually; leſt, by departing from the pure leadings of truth in themſelves, they fall into the like abſurdities; manifeſting to others, that they are but mere pretenders to ſpiritual worſhip; and alſo, for encouragement to painful travellers in the work of the goſpel, whoſe lot, in the courſe of their ſervice, may fall amongſt ſuch, to whom they may be as ſigns and gazing-ſtocks, becauſe their time is not always ready. What makes ſuch examples more neceſſary in ſome places, is the buſy forwardneſs of unſkilful miniſters amongſt themſelves, who may be two apt to feed the people with a multitude of words; perhaps frequently recommending ſilence in words, but not ſufficiently by example. I have ſeen it much my place, eſpecially at home, to ſhew friends, by my example, the benefit and neceſſity of ſilence, and, as it were, to lead them into it. And as may be ſeen by this account, I many times found it my duty to ſit meetings appointed for me in ſilence; being at times greatly diſtreſſed in a ſenſe of the ſtates of the people, like a ſign unto them, of what they ought to be more in the practice of. This indeed was no eaſy taſk to fleſh, as the expectation of people was greatly towards me, being come from far to viſit them; yet there was no

remedy

remedy but patience, and reſignation to the divine will, without whoſe aſſiſtance, I knew it was in vain to attempt any thing by way of miniſtry. My way of travelling, as above hinted, often ſilent, was looked upon then, by many, as a ſtrange and unuſual thing; but ſome others have been led pretty much in the ſame track; however, I had moſtly great peace, and inward ſtrength to ſtand my ground therein, as all will, who follow the Lord whitherſoever he ſhall be pleaſed to lead them.

I had a meeting on third-day, at the houſe of Cuthbert Wigham, in Northumberland, which was a ſweet refreſhing time, and tended much to ſtrengthen and revive my drooping ſpirit. Next day I had a pretty open ſerviceable meeting at Allondale. From thence to Alſtonmoor, where the Lord was pleaſed to favour me with a thorough rouſing opportunity; and God's everlaſting truth was exalted. The next meeting I had was at Penrith, where things appeared to me but low. I went from thence to Coldbeck, and was at their meeting on firſt-day. It was a very hard diſtreſſing time. There I felt, as I thought, ſome of thoſe hard dark ſpirits, which had occaſioned great anxiety at ſundry places in that county; who might, as I apprehend, be compared to the bulls of Baſhan, that compaſſed David about. It is like they would

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ſcoff at the expreſſion of their ſpirits being felt, but the time will ſoon overtake them, wherein their ſpirits will feel, though now perhaps paſt feeling, in a great meaſure. Next day I had a ſmall, but pretty open meeting, at Maſſdale. From thence to Terril, where I had a good open ſatisfactory meeting, truth being exalted, and friends comforted. The next meeting was Strickland, which was but ſmall, yet to good ſatisfaction. I went from thence to Kendal, and attended their meetings on ſixth-day, firſt-day, and third-day. Moſt of them were to me trying laborious meetings. I was not much opened as to miniſtry. Friends in many places had need to be brought from words, to the one eternal inſpeaking word. On fourth-day at Yealand, in Lancaſhire, I had a cloſe ſearching meeting. The next day I was favoured with an open comfortable time at Wray meeting. From thence I went to Bentham, where truth aſſiſted to diſcharge what I had before me, to a good degree of ſatisfaction. From thence to Settle, where on firſt-day we were favoured with a precious open meeting. The teſtimony of truth went forth freely, and affectingly, to the tendering many hearts: Praiſes and thankſgiving to the Lord for the ſame. Next day I had a ſmall, but a very open meeting at Monybent. From thence to Soly meeting, which appeared to me in a very weak, low condition,

condition, as little of the life of religion was to be found therein. After meeting I went to the houſe of my kind friends, Jonathan and Margaret Raine; and from thence to Marſden Height meeting, in which the Lord's power was livingly felt, whereby the teſtimony of truth was delivered with clearneſs and good demonſtration. Next day a meeting at Trawden. On firſt-day I went again to Marſden meeting, which was a thorough good opportunity, and we were ſweetly comforted together.

Being now pretty much fatigued with conſtant travelling and cloſe labour, I reſted at Jonathan Raine's about a week, and then went to a large meeting of friends in Latherſdale, where I was much favoured, and largely opened to deliver the doctrines of truth, with good demonſtration, and to my own peace. The next day I had a comfortable open meeting at Airton; my friend Jonathan Raine bearing me company. From thence to Skipton, and had a meeting; things were but low. I had that evening a good open opportunity amongſt our worthy friend, David Hall's ſcholars. Thence I went and had a meeting at Fairfield, which was ſmall, but pretty open, and I hope ſerviceable. The next meeting was at Netherſdale, where I had very laborious ſearching work; the teſtimony was cloſe and ſharp againſt formal profeſſors, yet, through divine favour, I was enabled to get through

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to very good ſatisfaction, and the meeting ended comfortably. I went from thence to Aſquith, where was a ſmall open meeting. The next meeting was at Rodan, and being on a firſt-day, it was very large: a plain ſolid body of friends belonged thereunto. We were favoured with an open meeting, the teſtimony of truth being exalted. Next day I had a very comfortable open meeting at Bradford, and went to Keighley, which was alſo an open ſatisfactory meeting. There I received, from my worthy friend, David Hall, by the hands of his wife, a truly ſubſtantial and encouraging letter: as it contains matter of weighty inſtruction, I willingly give it a place here, not doubting but it will be very agreeable to ſome readers, and think it is not capable of hurting any.

Eſteemed and well-beloved Friend,

IN the ſweet ſpirit, and fellowſhip of the everlaſting and glorious goſpel of peace, I hereby kindly ſalute thee, and thy dear companion and fellow-labourer, in the acceptable work thou art now engaged in; not forgetting his worthy conſort, Margaret, when thou ſeeſt her. Be not at all diſcouraged on any account, for I truſt, thy good Lord and maſter, whom thou ſerves, who made thee willing to leave thy outward habitation, and little ones, and to traverſe the rugged

rugged ocean with thy life in thy hand, as an ambaſſador in Chriſt's ſtead, to preach glad tidings of good things to the meek; to call upon and rouſe the indolent and careleſs; to direct the ſtraying ſheep unto the fold of reſt; to raiſe the drooping ones, that are now too low, and endeavour to bring down the lofty, that are too high, to the true centre, even the midſt of the path of judgment: in ſhort, to bring unto us the pledges of thy maſter's love and thine, and to receive ours; who, after he had in his wiſdom and counſel, ſuffered thee to be taken captive for the trial of thy faith, in mercy ranſomed thee as an evidence of his power, will never leave thee nor forſake thee. I have unity with thy ſpirit, gift, and with the manner of the adminiſtration thereof. I intreat thee, dear brother, keep to thy ſteady bottom way. The preſent ſtate of the church loudly calls upon us, for the entire reſignation, faith, hope, charity, and patience of the miniſters of the goſpel.

The diverſities of gifts, operations, and adminiſtrations, from the one ſpirit, are beautiful and ſerviceable: as the ſtars in the firmament are not all of one magnitude; have not all one ſtation nor degree of luſtre, but are each ornamental and ſerviceable, in their reſpective places and ſeaſons. The Lord bleſs thee, be thy ſhield and exceeding great reward in time here, and in

eternity hereafter. Now as the apoſtle, in a paternal way, adviſed his ſon Timothy, to drink no longer water, but uſe a little wine for his ſtomach's ſake, and his often infirmities: I deſire, as thou ſerveſt not an auſtere man, or hard maſter, but the moſt merciful and bountiful King of Kings, and Lord of Lords, thou wilt take due care of thyſelf, and rightly conſider thy conſtitution. Do not drive on too faſt in this cold climate, and ſeaſon of the year; conſider, nets are not always to be ſpread and caſt into the ſea, but ſometimes to be mended and repaired. Thou finds the good ſeed lies low in many boſoms, and many meetings; experience teaches thee, that where and when our maſter ſuffers; who ſaid, where I am, there ſhall my ſervant be; we ought to be content to ſuffer with him; that when he reigns, we may alſo reign with him: ſhall the ſervant think to reign, when and where his Lord and maſter ſuffereth? There are, my dear friend, thou knoweſt, times of ſitting at the king's-gate; a ſafe, honourable, and profitable ſituation, previous to advancement: they that are faithful in this low, ſafe ſitting, in due time receive a call from the king to put on his royal robes, mount his horſe and ride around, which is a high dignity, and a high day; yet thoſe ſo favoured, muſt not expect always to ſit in that ſaddle, nor always to be cloathed with that royal apparel,

parel, but as certainly diſmount, as ever they mounted; and muſt by no means forget the road to the honourable king's-gate, and their honourable ſeat there. We ſhould be glad to ſee thee here once more. Pray write to us. My wife joins with me in dear love to thee, and thoſe above-mentioned.

I am thy truly affectionate friend,

Skipton, the 19th of 10th month, 1748. DAVID HALL.

After this meeting, I went home with my companion Jonathan Raine, to Trawden. From thence I went next day to Todmorden, and had a laborious exerciſeing meeting there: yet through the extending of heavenly help, I was enabled to diſcharge the ſervice required, to mine own eaſe and comfort in a good degree. I had a ſmall poor meeting at Oldham next day; ſilent labour ſeemed to be my proper buſineſs therein. On firſt-day, the 25th of 10th month, I went to Croſhawbooth, in Roſſendale, which was a pretty large meeting; but I was in ſo weak a ſtate of body, being much ſpent with travelling, and deep cloſe labour, having for ſome time but a very poor appetite, that my ſpirits were greatly exhauſted; ſo that finding my mind engaged in that meeting, I ſtood up in order to deliver what ſeemed to be required, but was

obliged ſoon to ſit down again, being ſo very weak and ſpent I could not raiſe my voice, ſo as to be heard. I then concluded it was time to take ſome reſt, in order to recover ſtrength, if it was the Lord's will as formerly; but I did not then much expect that, as I thought myſelf ſo far gone: nor indeed did I deſire it; for my afflictions, ſeveral ways, about that time, were very heavy, which made me weary of this world, and had it been the Lord's will, ſhould have been glad to have embraced death rather than life; yet I endeavoured to be reſigned to the divine will. Great care was taken of me, with affectionate kindneſs, by my worthy friends, Jonathan Raine, his wife, and her ſiſter Ann, who lived then with them; having often the company of that valuable family, the Ecroyds of Edgend: I was brought very near theſe two families in that love that thinketh no evil; being by illneſs, or rather weakneſs, detained there about nine or ten weeks. It was an exceeding wet ſeaſon; being alſo the dead of winter, yet I got moſtly out to their meeting, which was near; and went divers times to Marſden-Height meeting, about four miles off; and once to Skipton, and Lotherdale, about eight or ten miles off: in moſt of which meetings, the Lord was with me, to my great comfort; enlarging my heart in ſervice for him and his people, to my ſatisfaction

faction and encouragement. As ſoon as I was pretty well recovered, and the weather more fit to travel in, I ſet out for Lancaſter; my kind friend, Jonathan Raine, bearing me company; and attended both their meetings on firſt-day, being painful and laborious. I had nothing given me to deliver by way of publick teſtimony; divers friends there appeared to me then, and more ſince, lively and ſenſible of the work of true religion; yet I apprehend, the expectations of too many were out after words that day, which was to be diſappointed. O that all were really turned to the more ſure word, that they might never be diſappointed! I was next day at their monthly meeting of buſineſs, which was low, truth not having much dominion therein. I went to Wyerſdale, and had a pretty open meeting; returned to Lancaſter, where next day we were, through divine goodneſs, favoured with a heavenly baptizing meeting, to our great joy in reverent thankfulneſs; friends being ſweetly united in the precious enjoyment of the pure love and goodneſs of God; having an additional confirmation, that when the Lord is pleaſed to ſhut, none can open, and when he is pleaſed to open, none can ſhut. As there had been very little openneſs at divers meetings there before, and at this the Lord opened places of broad rivers and ſtreams, to the unſpeakable pleaſure and refreſhment of thirſty

ſouls; in a ſenſe thereof I took my leave of friends, being accompanied by my eſteemed friends, William Backhouſe, and Jonathan Raine. We had a pretty open comfortable meeting at the Fylde. Next day had a thorough awakening opportunity at Freckleton, being enabled to divide the word with great plainneſs to their ſtates; wherein I had eaſe and peace. We then went to Preſton, where the number of friends was exceeding ſmall, and but little to be felt of a ſpiritual travail, or lively ſenſe of religion amongſt thoſe few; there having been a mournful declenſion; yet I found the Lord's merciful loving-kindneſs graciouſly extended towards them for their help and recovery. From Preſton I went to the following meetings, viz. Cappul, Aſhton, Bickerſtaff, and Leverpool: in all which, the Lord was graciouſly pleaſed to afford wiſdom and ſtrength, to open doctrine and counſel, for the ſtirring up careleſs lukewarm profeſſors, as well as to the encouragement and edification of the ſincere-hearted, alſo to mine own eaſe and peace in a good degree. I went from Leverpool to the houſe of Gilbert Thompſon, and was at Penketh meeting on firſt-day; where my ſpirit was deeply afflicted, under a ſenſe of too many profeſſors ſitting down at eaſe, ſeeking to be fed with words, and outward declarations concerning the things of God. I have, by experience, found this much

much the caſe at ſome places, where eminent inſtruments have dwelt. Friends have ſuffered their minds to be too much drawn from a diligent ſpiritual labour, to receive the bread and water of life immediately from the fountain thereof; to depend upon the labour of ſuch inſtruments, who are but as clouds, or water-ſpouts; having no power to fill themſelves, nor to feed the flock profitably, until furniſhed for that purpoſe, by the bounty of the inexhauſtible treaſury of wiſdom, and all we ſtand in need of. Here the fountain is forſaken for the ſtream's ſake; the eye being more to the gift, than to the giver, which is an abuſe of the gift, and provokes the Lord to jealouſy; giving him juſt cauſe to withhold ſuch inſtrumental means from people. The reaſon of ſuch a dangerous miſtake to me is obvious, viz. becauſe it is found eaſier for fleſh to receive by ſuch a medium; "Let not God ſpeak "unto us, leſt we die, ſaid the people of "Iſrael, but let Moſes, the inſtrument, "ſpeak unto us." There is a life that ought to die on the croſs, which is eaſier ſaved alive under teſtimonies, be they ever ſo ſubſtantial and excellent, than under the immediate teachings of Chriſt; whoſe voice is as a fire againſt evil of every kind, and affords no peace after it is diſcovered, until it be given up for deſtruction, and to be purged away by the ſpirit of judgment and burning. This pure voice ſpeaks to us in

ſuch a manner, as that we can by no means turn it off from ourſelves, by applying it to the ſtates of others; which may be done under the moſt ſearching teſtimonies; there being a partiality to ourſelves, which, through the deceitfulneſs of the heart, we are but too apt to fall into; and alſo to flatter ourſelves, by ſuppoſing the pleaſure we take in hearing the doctrines of truth delivered, ariſes from the good in us, when it may be no other than the ſtate of thoſe, to whom the prophet Ezekiel's words and declarations were as a lovely ſong, of one that hath a pleaſant voice: for they heard his words, it ſeems, with pleaſure, but did them not; their heart going ſtill after their covetouſneſs. I have lengthened this remark the more, becauſe of the very hurtful conſequences I often have ſeen and felt, by an over-anxiouſneſs in people after outward declarations; even to the neglect of that great and neceſſary work, of drawing near to God with true hearts, in full aſſurance of faith; wherein is our only ſafety and help. May this conſideration deeply engage all minds to return unto him, the great ſhepherd of Iſrael, who puts his own ſheep forth, and goeth before them, leading into green paſtures; bringing them up from the waſhing-pool, bearing twins, none being barren amongſt them. I found it my place to give that meeting an example of ſilence. From thence I went to their monthly-

monthly-meeting at Hartſhaw, wherein I ſat a conſiderable time in ſilent waiting upon, and ſeeking the Lord, who was pleaſed in his own time to open a living ſpring of miniſtry, and truth greatly prevailed, to the comfort and edification of friends: there being alſo divers not of our ſociety preſent, during the meeting for worſhip, amongſt whom one, who expreſſed a ſenſe he had of an awful ſolemnity to be felt in the meeting, before any words were uttered, which to him exceeded words or outward declarations, or to that effect: as a friend told me afterwards. This, doubtleſs, would be much more the caſe with many, who at times come amongſt us, were our religious meetings held more in the ſenſible feeling of the divine power. From thence I went to Mancheſter, and had a meeting there, which was low and afflicting. Some who ſhould have been waymarks, and leaders of the flock, not keeping their own ſpirits in due ſubjection to the peaceable ſpirit of truth, had not maintained the unity thereof, which is the bond of peace: to the hurt of that meeting, the pernicious effects whereof were painfully felt. I ſtaid there until their firſt-day meetings were over, where the Lord was pleaſed to afford ſufficient ability to diſcharge the ſervice required, to mine own eaſe and comfort, in a good degree. I went from thence to Stockport, in Cheſhire,

ſhire, and had an open comfortable meeting, to the reviving of thoſe few who laboured to keep their habitations in the truth, and warning of careleſs profeſſors. I had next day a ſmall poor meeting at Macclesfield. I went from thence to Morley, where, although the appearance of profeſſors was large, yet very little to be felt of the life of religion amongſt them; but inſtead thereof, a ſenſe of death and darkneſs, occaſioned by wrong things. I had no openneſs at that time to adminiſter any thing, but an example of ſilence. I had a meeting next day at Frandley, where truth favoured with a degree of openneſs. I went from thence to Sutton, where things appeared low: I found it my place to ſit the whole meeting in ſilence. The next meeting was at Newton, being on firſt-day, where I was favoured with a pretty thorough opportunity to clear myſelf. Then went to Weſt-Cheſter; had a ſmall meeting there held in ſilence; things appeared very low. The next day I had a good ſatisfactory meeting at Namptwich; and went to Middlewich, where I met our worthy friend, Joſhua Toft. The meeting was, through divine goodneſs extended for our help, to pretty good ſatisfaction. I went home with the above-mentioned friend, and had a meeting next day at Leek, in Staffordſhire: I ſat the whole time in ſilence; friends appeared to me, in too general a way, at eaſe

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in an empty form of religion; depending on the labour of others. I went next day, in company with Joſhua Toft, to a burial of a friend at Stafford; there being but few of our ſociety thereabouts; but many others came; ſome of whom were very rude and noiſy in the meeting. Our way was quite blocked up, as to miniſtry. I returned with Joſhua Toft, and went to Leek meeting on firſt-day, wherein I had a thorough rouſing opportunity; truth being exalted, and the great name of God magnified: who alone is worthy for ever. I went from thence, in company with my dear friend, Joſhua Toft, to the quarterly-meeting for Cheſhire, to be held at Middlewich: infinite kindneſs was greatly manifeſted at that meeting, for the benefit of friends in general, and the encouragement of the upright-hearted in particular. Things reſpecting truth and friends being, in the general, very low in that county; yet the Lord, in condeſcending kindneſs, extended his love for their revival and recovery. Here I found my mind engaged again to viſit Morley meeting, the aforeſaid friends joining me therein. We ſent notice by friends from the quarterly-meeting; it was a very large meeting, being compoſed of friends and others. I had thorough ſervice therein; yet near the concluſion, not finding my mind clear of thoſe under our profeſſion, others were deſired to withdraw, which they immediately did. Our labour

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was very cloſe and ſearching, amongſt thoſe under the profeſſion of truth, things being much out of order; undue liberties having crept in. The Lord favoured me with wiſdom and ſtrength, ſo to diſcharge myſelf of the ſervice required, as to go away with a peaceful eaſy mind.

I have now to give an account of an unexpected turn I found in my mind, reſpecting the courſe I was to ſteer in my travels, to what I expected when I left Lancaſter: as then I had no other view, than to viſit meetings agreeable to the foregoing account, and to proceed in a pretty direct courſe, ahrough the Midland counties, towards London. But, very contrary to my expectation, ſome little time before this, I found my way quite blocked up, and ſtopped, as to what is before hinted, and another ſpread before me, viz. To turn into Yorkſhire again, and take meetings in my way to the quarterly-meeting there; from thence to Lancaſter quarterly-meeting; and to the circular yearly-meeting for the northern counties, to be held that year at Kendal; after which, to croſs the ſea for Ireland. But O, the cloſe exerciſe this unlooked-for turn brought upon my mind: not ſo much out of reluctance to obey the Lord's requiring, provided I was favoured with clear certainty thereof, as fears of being miſtaken; and great reaſonings there were in my weakneſs; yet through divine favour,

I was enabled, in a good degree, to get over them, and to yield obedience to that which I believed was required. I thereupon acquainted my friend, William Backhouſe, with the time I purpoſed going for Ireland, as he, when with me in the Fylde country of Lancaſhire, had ſignified his deſire of bearing me company therein, when I found it my duty to undertake it; although neither he nor I thought then it would be ſo ſoon; however, I received his anſwer, that he intended to prepare againſt the time propoſed, in order to bear me company. We went from this meeting to Lowlighton in Derbyſhire, where we were favoured with a good open meeting, and ſo proceeded over the mountains of Derbyſhire-Peak, to Sheffield in Yorkſhire; where the Lord was pleaſed to give us a very gracious confirming meeting: truth and its teſtimony being greatly exalted. This bleſſed opportunity removed all my reaſonings, and fears before hinted; for which my ſoul was humbly thankful to the Lord, my alone helper. After this meeting my much eſteemed friend, Joſhua Toft and I took leave of each other; he returning home. I went with our worthy friend, John Haſlam, to his houſe at Handſworth Woodhouſe; where the next day I had a very open ſatisfactory meeting; the Lord affording doctrine and counſel, ſuitable to the ſtates of thoſe few belonging to

to that meeting. When at the houſe of my friend before-mentioned, my mind was touched with ſomething like his bearing me company to York, and from thence to Kendal yearly-meeting, which I informed him of; but he made very light of it, perhaps thinking my motive was only for the ſake of having his company. I adviſed him to take with him ſuch things as he might think neceſſary, in caſe he was to go; and if, when at York, he found no ſuch concern, he might then return home. We ſet out together for York, taking meetings in our way, at Newel-Grange and Barton, which were precious open times; the life and power of truth attending to our great comfort. We travelled on to Leeds, and lodged at our worthy friend, Chriſtiana Horne's, who in her time had been a ſuccourer of many of the Lord's meſſengers; being a truly open-hearted woman; a mother in our Iſrael. But ſhe did not continue a great while in mutability after this. Next day we proceeded to York, and attended the quarterly-meetings; but cannot find any memorandum by me of its ſtate, therefore have but little to ſay concerning it. I ſtaid over their firſt-day meetings at York; they were hard and painful; I had nothing, by way of teſtimony, ſave a little at one of them. My truly valuable friend, John Haſlam, acquainted me, that what I had ſaid to him at his own houſe, of bearing me

me company to Lancaſter quarterly-meeting, and the yearly-meeting at Kendal, had laid ſuch cloſe hold of his mind, that he could not find freedom to leave me. I had, he ſaid, by thoſe few expreſſions (although he did not much regard them at firſt) caſt ſuch a mantle over him, or to that effect, that he found he muſt go with me, though not ſo well provided for the journey as he could deſire. We went from York to our friend William Hird's, and from thence to David Hall's, and ſo to the monthly-meeting at Settle. In the afternoon the ſame day, we were at the burial of a friend there, which was an open ſatisfactory time, truth overſhadowing the meeting, and the teſtimony thereof was exalted to our great comfort. Next day we had a pretty open comfortable meeting at Bentham, and went from thence to the houſe of our friend, William Backhouſe, who I expected to find prepared to go with me into Ireland; but to my no ſmall ſurprize, I found he had reaſoned it away, under an apprehenſion, his propoſal of accompanying me proceeded more from his love to me, than any real concern at that time. I was fully perſuaded his concern was right, as he had acquainted me it had remained on his mind to viſit Ireland again for ſome years: I therefore had a great travail in my mind for him, that he might be brought to a right ſenſe and diſcerning of the Lord's requirings;

quirings; being fully ſatisfied he was a man of ſincerity, who would not wilfully tranſgreſs.

I took an opportunity with him next morning, and his concern returning, and he abiding ſteadily under the weight thereof, he performed the ſaid journey to his own peace, and was to me an agreeable friend and fellow-labourer. From his houſe we went to Lancaſter, and attended their meetings on firſt-day. In both which I found it my buſineſs to ſet an example of ſilence. I was taken ſuddenly that night, after all were a bed, with an uncommon ſwelling in my throat, not much unlike a quinſey; I could ſcarcely ſwallow liquids for ſome time, ſo that it ſeemed very probable to thoſe about me, that it would ſoon be over with me, as to this world. Concerning which, I was very eaſy in my mind. A doctor was quickly ſent for; by whoſe care, under divine favour, I ſoon recovered, ſo as to attend the yearly-meeting at Kendal. It was very large, there being a great collection of friends from many parts, and large numbers of people of other ſocieties. This meeting was divinely favoured, eſpecially at the concluding meeting, wherein God's everlaſting truth triumphed glorioufly, and my poor depreſſed ſpirit, that had long waded under the weight of wrong things, was raiſed into comfortable dominion, and obtained, through the captain of our ſalvation,

tion, complete victory over thoſe hard unmortified ſpirits, undue liberties, and carnal lifeleſs profeſſors, I had long mourned under a painful ſenſe of, in my northern travels; now I was ſet over them all, for I ſenſibly perceived, and livingly felt his eternal power ſet over all wrong ſpirits, and clearly ſaw the Lamb and his followers will obtain the victory: and although it hath been, is, and will be, through great ſufferings; yet thoſe who patiently ſuffer with Chriſt, ſhall alſo reign with him. This meeting crowned all my ſervice in thoſe parts; after which I found my mind quite at liberty to embark for Ireland. I ſet out next day for Whitehaven, in company with my good friend Chriſtopher Wilſon, William Backhouſe having appointed to meet me there; a very pleaſant journey we had, in that ſweet innocent freedom which cloathed our ſpirits, feeling the conſolating ſtreams of that river, which maketh glad the city of God. Here we, in degree, enjoyed the new heavens and the new earth, wherein dwelleth righteouſneſs: the fruit and effect whereof is quietneſs and aſſurance for ever. I was at Pardſhaw meeting, being on a firſt-day. It was a precious opportunity; truth was greatly in dominion, and its teſtimony exalted; the ſincere-hearted being ſweetly comforted, and united one to another. The next day I went to their monthly-meeting, and had good ſervice, both in the meeting of wor-

ſhip, and that for tranſacting the affairs of the church. The weighty ſervice of viſiting families was before that meeting, and I underſtood had been ſometime obſtructed, by ſome of the members, to the concern and uneaſineſs of others. It was clear to me, when it came to be weightily conſidered, that the power and virtue of truth was livingly with the promoters of ſo good a work, and I did fully believe, the Lord would bleſs it in their hands. I therefore endeavoured to ſift the oppoſite ſide, as well as I could, to the bottom, and found very little or no weight in what they had to offer againſt it. Upon which they were earneſtly deſired not to hinder the ſervice of others, in that important work that had ſo often, and ſo evidently been bleſſed; although they might be unwilling to put their own hands thereto. Truth aroſe and came over them, ſo that friends at that meeting appointed fifteen or ſixteen, men and women, to go in ſeveral companies on the ſervice, as that monthly-meeting is large in its extent. This afforded great relief and ſatisfaction to the ſincere travellers for Sion's proſperity. I went from thence, accompanied by ſeveral friends, to Whitehaven, where I met my intended companion, William Backhouſe; and a ſhip belonging to a friend, whoſe name was James Nicholſon, being ready to ſail for Dublin, we went on board of her, the 19th

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of the 2d. month, 1749, in the evening, and were ſoon under ſail. We met with contrary winds, and a very rough uneaſy paſſage, as to our bodies; being five days, and as many nights, before we landed. What made it much harder for William and me to bear, we had given up the beds prepared for us to two women friends that came on board, and were unprovided, they being alſo very ſea-ſick moſt of the time; ſo we were under a neceſſity of lying down on the cabin floor, or upon ſome of the cheſts, in our cloaths; which we did not take off all the while, that I remember. This proved very trying and hard to us, and greatly ſpent and fatigued we were, when we landed at Dublin; where we were received and entertained with affectionate kindneſs by our friend, Samuel Judd and family; at whoſe houſe we lodged while in that city. The half year's meeting began in the morning of the day we landed; it being afternoon when we got on ſhore.

The next day we attended two meetings for the affairs of the church; and I am fully perſuaded, there was a faithful exerciſed remnant, painfully labouring for the reſtoration of antient beauty and comelineſs, and the affairs of the church were tranſacted with very conſiderable order and decency; yet my ſpirit was, as it were, cloathed with deep mourning, and much cloſed up in painful anxiety. The cauſe

whereof I did not then diſtinctly underſtand; but when I had travelled through the nation, viſiting the churches, and ſorrowfully viewing the deſolations thereof, my ſufferings in ſpirit at the half year's meeting were no longer a myſtery to me. The next day was held a general large concluding meeting for worſhip, in the morning, and a meeting of miniſters and elders in the afternoon; at both which, eſpecially the latter, I had open thorough ſervice; as alſo in their week-day meeting at Sycomore-alley, on ſixth-day. We ſtaid at Dublin over firſt-day: at Meath-Street in the morning the Lord was pleaſed to furniſh largely with matter and utterance, to a good degree of ſatisfaction. In the afternoon, at Sycomore-alley, I found it my duty to be ſilent. On ſecond-day we ſet out from Dublin, accompanied by James Evans and wife, in order to viſit the following meetings in our way towards Cork, viz. Ballycane, Wicklow, Errats, Wrights, Cooladine, Wexford, Lambſtown, Roſs, Waterford, Clonmel, Kilcomon, Youghall, and ſo to Cork. We found things very low indeed in moſt of the ſaid meetings; my labour in them was generally ſearching, painful, and laborious. Truth ſeldom having that comfortable dominion (by reaſon of the prevalence of wrong things) as was earneſtly laboured for, both by us, and alſo by a few mourners, ſcattered up and down in thoſe parts,

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who waited for, and ardently ſought, the proſperity of Sion. Such can only rejoice when the righteous ſeed beareth rule. We had ſeveral meetings in the city of Cork; where there is a conſiderable body of friends, as to number. But oh! the love of this world, and other undue liberties, hath prevailed, to the great hurt of the ſociety there alſo. Our labour was, for the moſt part, painful and exerciſing amongſt them. From thence we went to Kilcomon again; ſo to Caſhel, Limerick, Jonathan Barns's, and Birr. At ſeveral of which meetings, I found it my place to example the people with ſilence, which was the caſe at Birr, having (as it was ſaid) all the people called Methodiſts reſiding there, and their preacher at the meeting; than whom, I think, no people are more at a loſs what to do with ſilence in worſhip; I am perſuaded there have been awakenings of merciful kindneſs to them, and they have ſeen the neceſſity of the new-birth; but their notions about it have been, for the moſt part, in the airy viſions, and flightineſs of their own imaginations; not coming to ceaſe from man, or from their own willings and runnings. Oh that they were ſo happy as to be emptied! that God might be all in all, working in them the will and the deed; then would they come really to experience true poverty of ſpirit, and to abhor forward active ſelf, whoſe time is always ready. In this ſafe, ſelf-denying

ſituation, they would really feel an abſolute neceſſity to wait, as with their mouths in the duſt before the Lord, until he ſhall be pleaſed to ariſe in their hearts; whereby all his, and their enemies would be ſcattered. Then would true worſhip be performed, and they eſtabliſhed upon the immoveable rock, that the gates of hell cannot prevail againſt. After Birr, we had meetings at the Moat, Old-Caſtle, Ballyhaiſe, Coothill, and Caſtleſhane; which meetings were moſtly ſmall and painful: truth favoured with a degree of ſtrength, to labour for their help and recovery; but, alas! the life of religion appeared to be at a very low ebb. The next meetings we had were at Ballyhagan, and Charlemont, which were large, yet but little to be felt of the life of religion moving or ſtirring in them; neither did there appear to be much ſoundneſs amongſt ſome of the foremoſt rank; ſeveral of whom having adminiſtered cauſe of ſtumbling, and diſcouragement to others, it had a bad ſavour and influence; inſtead of gathering, it had tended to ſcatter from the fold of Chriſt's flock. I had very cloſe ſearching-work amongſt them, in order to bring the judgment of truth over ſuch, as the Lord was pleaſed to open my way, and to diſcover their ſtates to me, being altogether without any outward information thereof. I underſtood afterwards ſome of them reſented it, though they ſaid nothing to me

me about it; but as ſome had before, ſo I underſtood one or more of them did ſoon after, manifeſt a baſe ungodly foundation. We proceeded from thence to take the meetings round Lough Neigh, viz. Toberhead, Colraine, Ballinacre, Grange, and Antrim; which meetings appeared indeed almoſt a deſolation, with reſpect to the ſenſible poſſeſſion of truth; although it was profeſſed by ſome. A time of deep mourning and diſtreſs it was to my ſoul, to view their captivity and loſs, which themſelves did not ſeem to have much ſenſe of. The next meeting was Ballinderry, being very large, but heavy and painful; yet the bleſſed power of truth prevailed in a good degree. From thence we went to the following places, and had meetings, viz. Liſburn, Hilſborough, Lurgan, and Moyallan; where, although we found ſome true mourners in and for Sion, yet the bulk of the ſociety ſeemed to love the world, and the things that are therein, to that degree, as to have very little taſte or reliſh for the things of God. Even ſome of thoſe, who, by their ſtations in the church, ought to have been lively examples of ſelf-denial in this reſpect, appeared to be as deeply plunged into this mournful cauſe of deſolation as any. Alas! what account will they have to give of their ſtewardſhip, when the chief ſhepherd ſhall appear. From this place we croſſed the country to Edenderry; once remarkable for

a brave, lively body of friends: there are now a large number of profeſſors belonging to it; but, alas! the glory is much departed, and the fountain of living water forſaken by many. Oh, how are they gone into captivity by the muddy waters of Babylon! We attended their meeting on a firſt-day; but could hear no melody or ſong of Sion; all being cloſed up, and our harps hung, as it were, upon the willows. It was a time of deep ſilent mourning. About the time of breaking up that meeting, it livingly ſprung in my mind, that as they had rejected abundant favours beſtowed upon them, that they might be gathered to God; ſo the Lord would reject many of them. The next meetings we had, were at Timahoe, Rathagon, Mount Melick, Mountrath, Ballinakill, at James Hucheſon's, Carlow, Kilconner, and the province meeting at Caſtle Dermot. Pain, diſtreſs, and cloſe labour, either in teſtimony, or an example of ſilence, attended in the laſt-mentioned meetings; yet the Lord was a gracious ſupport through all. I hope our deep wadings, and painful ſervice, was not without ſome good effects, both to the ſtirring up the careleſs, and comforting the mourners in Sion. I had very cloſe ſervice at the province meeting; yet, by divine favour, was carried through to pretty good ſatisfaction, and I believe it was a ſerviceable meeting to many. From thence, in our way to Dublin,

lin, we had meetings at Athy, Ballytore, and Baltybois, which were very ſmall, and true religion very low. From thence we went to Dublin, intending ſhortly to embark for England. We attended the meetings in the city, both on firſt, and other days of the week, during our ſtay, but I had very little openneſs therein; being made to the profeſſors as a ſign, and example of ſilence, from meeting to meeting. Great indeed were my inward diſtreſſes, on account of the mournful declenſion of the church in Ireland: the Lord knoweth, and was my only ſupport under it. Bleſſed be his name for ever! Divers there were amongſt themſelves, who greatly lamented it. The travail of whoſe pained ſouls, I hope the Lord of ſabbaths will regard in his own time, ſo as to turn his hand again upon a greatly declined church, that he may, by the ſpirit of judgment and burning, purely purge away her droſs, take away her tin, and reprobate ſilver; that her judges may be reſtored as at the firſt, and her counſellors as at the beginning.

It may by ſome be looked upon rather imprudent, to lay open the defection and ſpiritual condition or ſtate of our ſociety, which depends ſo much upon my own teſtimony of an inward ſenſe given me thereof in my travels. In the firſt place, no other perſon can do it for me, and I cannot find my mind eaſy that it ſhould be wholly omitted.

omitted. It hath been ſo repeatedly, and with ſuch clear evidence to my underſtanding, confirmed, that I have not the leaſt doubt of what I write in that reſpect; although it be with a conſiderable degree of reluctance, yet it ſeems my way, and I am not eaſy to go out of it; intending no other by thoſe cloſe remarks, than as leſſons of inſtruction, caution, and warning to ſucceeding generations; if, when I am removed hence, this be looked upon worth printing. So far I may add, that the laying open the mournful declenſion of the ſociety, and pointing out ſome of the cauſes thereof, as my underſtanding might be opened there into, was one of the principal things that engaged my mind to write a journal: it never entering into my thought, that my travels and little ſervices, ſingly conſidered, were of ſuch conſequence, as to merit the regard of my friends, ſo as to be publiſhed; but thinking the account of my travels, and the obſervations of the ſtate of things, are neceſſarily connected together, ſo that in doing the firſt, I could not well avoid the laſt. I have further to add, that I think myſelf alſo warranted herein, by the example of God's faithful witneſſes in ages paſt, with whom it was uſual to lay open the ſtates of the people, both in an individual manner, and in a more collective body, viz. as nations, ſocieties, or churches; alſo ſetting forth, for a warning to all ſucceeding

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ing generations, thoſe particular evils which cauſed the Lord's diſpleaſure, and would, if not turned from, bring down his judgments upon them. We alſo find, that even theſe warnings, and heavy denunciations of judgment, were preſerved in writing, as a teſtimony for God, and againſt themſelves, even by thoſe againſt whom they were really given forth; yea, the particular evils and frailties which, through inadvertency, the Lord's choice ſervants fell into, and deeply repented of, are recorded; not only as warnings to all, but alſo to excite charity and tenderneſs towards thoſe who have fallen into evil, in caſe they repent and forſake; conſidering ourſelves, that we may alſo be tempted, and therefore never dare upbraid thoſe, who, through their own imprudence, have fallen amongſt thieves, and are naked and wounded, provided they return again to the father's houſe. I have juſt further to remark, that I have obſerved a prevailing diſpoſition, in ſome of conſiderable eminence in the ſociety, and in a great many others, to cry up mightily for peace and charity, the maintenance of unity, and not to preſs any thing very cloſely, leſt the peace of the ſociety ſhould be thereby endangered; although, perhaps, the things urged cannot well be objected to, upon any other principle than groundleſs fears, and a faint-hearted mind, not yet quite upright to God; nor wholly redeem-

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ed from the praiſe of men: as there is an unwillingneſs to diſpleaſe them, though in maintaining the Lord's cauſe: "for if I yet "pleaſe men (ſaid Paul) I ſhould not be "the ſervant of Chriſt." What makes me take notice of this, is, that I have ſeen a great ſnare in it, wrong things ſuffered to remain, and prevail under it; and the fire of primitive zeal, againſt undue liberty, too much quenched. We have no ſuch examples of indulgence, and winking at wrong things, and falſe eaſe, in the prophets, or in Chriſt and his apoſtles. They had no fear of breaking unity, nor diſturbing the quiet and peace of any people, in their concern to teſtify againſt ſuch things, let their rank or ſtation be what it may. Had this noble ſpirit of antient zeal been more generally exerciſed in plain dealing, and ſpeaking the truth one to another, the mournful declenſion, ſo juſtly complained of amongſt us, as a people, would not have ſo generally prevailed. It is but about a century, ſince the Lord, by an out-ſtretched arm, gathered our ſociety, as from the barren mountains, and deſolate hills of empty profeſſion; chuſeing them for his own peculiar flock and family; as by many evident tokens of his love, and mighty protection, doth fully appear: even when the powers of the earth, like the raging waves of the ſea, roſe up againſt them, with full purpoſe to ſcatter and

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lay waſte. This remarkable inſtance of his regard, muſt, I think, gain the aſſent of every conſiderate perſon, who hath not yet a capacity of underſtanding clearly the Lord's gracious dealings with his people, in a more ſpiritual and myſterious relation. When I view the multitude of his favours, and bleſſings to them in this reſpect, I am afraid even to attempt the recounting, and ſetting forth ſo copious and amazing a ſubject; which can better be admired, and the bountiful author adored for the ſame. It may be juſtly queried, what could the Lord have done for us, that he hath not done? Notwithſtanding which, what indifference, lukewarmneſs, and inſenſibility, as to the life of religion, is now to be found amongſt numbers under our name; nay, in ſome places, this painful lethargy is become almoſt general; although I hope a few may be excepted, who are much afflicted on that account, being exceedingly burthened with an earthly, carnal ſpirit. Oh! how doth covetouſneſs, which is idolatry, and an inordinate love of things, lawful in themſelves and places, cloak, ſhelter, and hug themſelves, even under a plain appearance in ſome; yet plainneſs is no more to blame for that, than the name diſciple or apoſtle was to blame, becauſe Judas once bore that name. I could write much more on this mournful ſubject, having ſuffered ſo deeply in my travels, on account of the grievous declenſion;

declenſion; but hope to eaſe my mind, by dropping here and there a remark, as I proceed in giving account of my travels.

We embarked at Dublin the eighteenth of the 5th month in the morning, and landed at Peel, near Swarthmoor-Hall next day. One thing I am not quite free to omit, as I could not well help looking upon it a providential preſervation of my life, viz. the ſands being very extenſive thereabouts, and we happening rather too late, as to the time of tide-ſerving, to be ſet on ſhore, could not, by the waters leaving of us, bring the boat up ſo as to land in time. We were thus ſet faſt, about half a mile from firm land. We could therefore think of no better way, in this difficulty, than accepting the poor ſailors aſſiſtance, which they kindly offered us, viz. to carry us out to land on their backs, which was no ſmall undertaking, as we were, eſpecially myſelf, none of the lighteſt; however, I was the firſt, and believe the ſailor, who was a ſtrong man, would have carried me to land, had not both of us, in our journey thither, fallen into a large quick-ſand. The ſailor immediately left me (his burthen) to ſhift for myſelf, whilſt he did the ſame; but he had greatly the advantage of me, as he could ſwim, which I had never learned. However, I was, ſome how or other, buoyed up in a wonderful manner, ſo that I never was plunged over head; to which,

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perhaps, my great coat buttoned about me, might, in ſome meaſure, contribute. I well remember, that I could feel nothing but water, or ſoft mud under my feet, that could bear up no more than water; my head being all the while above water; I knew which way we tumbled in, and being near the bank, I made ſome ſhift to ſcramble to it, and to climb up of myſelf. I then waded to the ſhore, being exceeding wet and dirty. We went to a poor cottage, where the accommodations were indeed very mean; but the poor people's kindneſs and hoſpitality was very noble; which we did not let paſs unrewarded. We got that night to my affectionate companion's houſe; having travelled the before-mentioned journey with great diligence, in much love and harmony one with another, and were not out of England quite three months. The firſt meeting I went to, after we landed, was Yeoland, as my companion belonged to it, which was a good open meeting; truth being exalted over wrong things. I went from thence to Lancaſter, where I had a ſatisfactory meeting; the Lord's power having, in a good degree, dominion, to our comfort. I went from Lancaſter directly to Warrington, and was at Penketh meeting in the forenoon, being firſt-day; where the Lord was pleaſed to favour us with a precious opportunity, truth being exalted over all, and the ſincere travellers Sionward greatly

greatly comforted, in the ſweet enjoyment of the Lord's preſence, which was livingly felt amongſt us. Praiſes to his holy name for ever! In the afternoon we had a large meeting at Warrington, where it appeared my duty to ſit in ſilence; the want of which, properly employed, proves a great loſs to our ſociety, in many places. I went next day, accompanied by my worthy friends, Samuel Fothergill and William Dilworth, in order to be at Marſden-Height yearly-meeting, and to viſit my kind friends thereaway. I attended Marſden week-day meeting on fifth-day, which was ſatisfactory. On the firſt-day following, the yearly-meeting was held, to which came a large collection of friends from parts adjacent, and a pretty many people of other perſuaſions. The Lord was pleaſed to exalt his glorious truth, and the teſtimony thereof, in a free and open manner, that day, to the comfort of many hearts. I went from thence to Todmorden, and ſo to Mancheſter, being accompanied by my affectionate friends, Jonathan Raine and his wife. At Mancheſter we had an open comfortable meeting, truth having dominion; wherein alone the upright-hearted can rejoice, with joy unſpeakable, and full of glory. I went to Oldham meeting on firſt-day; which was in a good degree open, and I hope ſerviceable. The next day I travelled to my worthy friend, Joſhua Toft's, near Leek; had a meet-

a meeting there, in which I found it my place to ſit the whole meeting in ſilence. From thence I travelled towards Birmingham, in Warwickſhire, having my ſaid friend with me. We attended both their meetings, being on firſt-day; they were very heavy and laborious, through the prevalence of lukewarmneſs in ſome, and undue liberty in others; ſo that I had but very little openneſs at either of the meetings, and was quite ſhut up in ſilence at one of them. The next meetings we had were at Wiganſal, and Atherſtone; but found the life of religion very low in them. The yearly-meetings for the weſterly counties being to be held at Coventry, we went thither, in order to attend the ſame, which began on firſt-day, the ſixth of the ſixth month, 1749. The meetings were held in a large town-hall; conveniency being made therein by friends for the purpoſe; ſo that one room, which was called the hall, would contain, by computation, not leſs than a thouſand people; and another under the ſame, roofed, it was ſuppoſed would contain above five hundred. We had a pretty large meeting-houſe beſides. Theſe, I think, one or more, were all filled at one time. There was indeed a great collection of friends from many parts, and very great flockings in of others, amongſt whom there was conſiderable openneſs, and their behaviour in general was becoming. The goſ-

pel was preached with power, clearneſs, and good demonſtration. I found myſelf much excuſed from public ſervice, which I accounted a favour; having greatly to rejoice in the exaltation of truth's teſtimony, through well qualified inſtruments, of whom there were a conſiderable number preſent, whom I greatly preferred, and was glad the public ſervice fell chiefly upon them; for I have ever accounted it a concern of great importance, to appear by way of public teſtimony in thoſe large aſſemblies, and have earneſtly prayed they might be conducted in the beſt wiſdom; which, doubtleſs, would always be the caſe, if the ſpirits of all, who undertake the great and awful work of the miniſtry, were truly ſubjected to the alone ſource, or fountain thereof: who is, to his humble dependent ones, wiſdom and utterance. The meeting ended on third-day, to the comfort of friends, and, as far as appeared, to the general ſatisfaction of others; whoſe attention to what was delivered, and behaviour to friends in general, was to their honour, and the reputation of the city of Coventry. On fourth-day there was a meeting appointed, at my requeſt, in Warwick, to which I went; but when I ſaw the great comings in of people; and, by their appearance, many ſeemed to be of the principal inhabitants; knowing my own great weakneſs, I was pretty much intimidated, and fell under

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diſcouragement for a time. My great fear was, leſt through my means, or that of ſome others preſent, truth might ſuffer. I cried with earneſt concern to the Lord, who ſeeth in ſecret, and he was graciouſly pleaſed to hear, and to furniſh with might, by his ſpirit, in the inward man; ſo that the everlaſting truth, and its teſtimony, was exalted that day, and the people appeared to be pretty much affected therewith.

I have many times ſeen it very profitable to be deeply humbled, and awfully proſtrated before the almighty powerful helper of his people; that ſo, what we are in the miniſtry may be by his grace only; having obſerved, where the creaturely part is not wholly abaſed, but ſome ſufficiency or treaſure belonging thereunto, is yet ſaved or reſerved (it being very cloſe work to be ſtripped of all) there hath been a mixture brought forth; a wearing the linen and woollen garment, and ſowing the field with two ſorts of grain; and when any by cuſtom, their own unwatchfulneſs, or the neglect of others, whoſe care ſhould have been over them, become, as it were, eſtabliſhed in this mixture, I think they ſeldom get out of it the right way; by the bad being removed, and the good preſerved. Oh, it is a great thing to ſtand fully approved in this ſolemn ſervice! to ſpeak as the oracles of God, and to miniſter of the

ability immediately given by him. Bleſſed will that ſervant be, who is found, when his Lord cometh, dividing the word aright, giving the flock and family of Chriſt their proper portion of meat, and that in due ſeaſon.

Having a deſire to take ſome meetings in my way into Wales, whither I intended, in order to viſit my dear antient mother, I took the following meetings, viz. Henley, Bromſgrove, and Worceſter. I had cloſe laborious ſervice in them, as was often my lot where I travelled. I ſpent about a week at my mother's, having ſeveral large thorough ſerviceable meetings amongſt friends, my old neighbours, and acquaintance; their hearts being tendered, and ſome much affected. But, alas! things are at a low ebb with our ſociety in thoſe parts, and the conduct of ſome rather adminiſters cauſe of ſtumbling, than convincement to others. I travelled from thence to Bewdly, Stourbridge, and Dudley; my brother Benjamin bearing me company. I had good open ſervice at the ſaid meetings, and went to Birmingham, where I had a hard trying meeting, as before. I went from thence to Hartſhill general meeting, being on a firſt-day. It was, through divine favour, an open good meeting. I went the third-day following back to a burial of a friend at Birmingham; and returned to the houſe of my kind friend, John Bradford, who bore

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me company next day to Hinkley, in Leiceſterſhire, where we had a pretty open meeting, and went to Leiceſter, where the Lord was pleaſed to favour us with a ſatisfactory meeting. Next day I had a ſmall meeting at Soilby, things being very low there. From thence to Caſtle-Dunington, and had two meetings, being firſt-day; to which many friends from Nottingham came; they were large, and I believe ſerviceable meetings to many. Next day I had a ſmall poor meeting at Wimes-Wood; and went to Longclawſon, where I could perceive very little of the life of religion. From thence to Oakham, in Rutlandſhire, and had a comfortable meeting; truth and its teſtimony had conſiderable dominion. From thence to Leiceſter quarterly-meeting; and to Kettering in Northamptonſhire; where I had a good degree of openneſs, and truth prevailed. Then to Wellingborough, being on firſt-day, and attended their meetings, fore and afternoon; the firſt was a cloſe exerciſing time, in a painful ſilence, and ſorrowful ſenſe of the indifference and inſenſibility of many; it being a large meeting, and to me, the much greater part appeared very ignorant of the importance of that worſhip and ſervice they profeſſed to meet about. In the afternoon I was favoured with wiſdom and ſtrength to diſcharge my mind, in a cloſe ſearching teſtimony. The next day I had a meeting to pretty good

ſatisfaction, at Rance. The day following I went to the monthly-meeting at Ramſey, in Huntingdonſhire, where I had good ſervice. After which, had meetings at Ives, Godmancheſter, Erith, and Hadenham; moſt of which were pretty open, and ſerviceable, through divine help, for without the Lord's bleſſing on our labours, they prove altogether fruitleſs; for the increaſe is from him alone. I went next to Mildenhall, in Suffolk, where on a firſt-day I had a large meeting, to good ſatisfaction. The next meetings were at Bury, and Haverill; the laſt of which, being moſtly people of our ſocieties, was open, and the teſtimonies of truth appeared to be well received. I went from thence to Saffron-Walden, in Eſſex, and had a very painful afflicting meeting; very little to be felt of the life of religion therein. Oh! what pity it is, ſo many up and down, do ſatisfy themſelves with a profeſſion of truth; only having a name to live, when they are really dead, as to the quickenings of heavenly virtue. The next meeting I had was at Stebbing; wherein we were favoured with the opening of the living fountain in a good degree; yet there appeared to me to be ſome obdurate unfaithful ſpirits under our profeſſion, who ſeemed out of reach, in a ſorrowful degree, and very hard to be made ſenſible of the weight and importance of our religious teſtimonies; eſpecially in ſome branches thereof,

thereof. Such cauſe a ſecret pain and anguiſh, which covers the minds of poor travellers in the work of the goſpel, like unto the ſackcloth underneath. I ſeldom found room and opportunity to put it wholly off, though I was frequently favoured with a comfortable evidence, that the Lord was with me, graciouſly owning my ſervice for him and his people. At the next meeting at Coggeſhall, on firſt-day, I had cloſe ſearching, laborious ſervice, and found ſomething exceeding heavy in that meeting; yet, by divine favour, I was carried through to a good degree of ſatisfaction. Next day I had a meeting at Kelvedon, and another the day following at Witham. At both which, my labour in teſtimony was very cloſe and rouſing; in order, if poſſible, to awaken and ſtir up lukewarm, unfaithful profeſſors; and by the bleſſed efficacy of the word of life, the wholeſome doctrine of truth was ſet over them, and the few upright-hearted had relief. I went from thence to Chelmsford, where I had good open ſervice at their week-day meeting, and alſo on the firſt-day following: notwithſtanding which, a ſecret pain accompanied my mind, occaſioned, in a great meaſure, no doubt, by thoſe unfaithful profeſſors before hinted at, who have neither courage nor fidelity to maintain any branch of our Chriſtian teſtimony, when there appears any probability of outward loſſes, or

ſuffering thereby: dealing with our principle in a very lax, indifferent manner, taking what they pleaſe, and ſacrificing the reſt to their own ſelfiſh views; ſuch are as ſpots in our feaſts of charity, and a mournful load to the truly living, in religion: but the Lord Almighty, who hears their groanings, will in his own time grant relief; and theſe ſhall bear their own burthens. I went from Chelmsford to a marriage at Dunmow, and from thence to Royſton, in Hertfordſhire. Things, as to the life of religion, appeared very low there; I had nothing to miniſter unto them, but an example of ſilence. Next I had a meeting at Baldock, which was low, and rather painful. I went from thence to Hitching, and was at their firſt-day meetings. They were pretty open and ſatisfactory. From thence to Ampthill, where things appeared low. Then to Hogſtyend, where I had ſome openneſs and ſatisfaction: at Sherington I had a low painful meeting. The next meeting I had was at Northampton; which was a very trying time; but the Lord, by his powerful word, gave me dominion, in a good degree, over dark, libertine ſpirits: things, as to true religion, ſeemed almoſt loſt there. The next meeting was at Bugbrook, where I had ſome openneſs, and got through my ſervice to pretty good ſatisfaction. From thence to Coventry, and was at their meetings on

firſt-

firſt-day: in one whereof, I had cloſe ſearching labour; I was ſilent in the other. The next meeting was at Edington, which was ſmall, and things but low. I went from thence to a marriage at South-Newton. I found it my place there to ſit the whole meeting in ſilence. The earneſt expectation of people, eſpecially on ſuch occaſions, may, and I believe often does, obſtruct the current of right miniſtry. Silence, if duly conſidered, may be the beſt leſſon of inſtruction, for thoſe whoſe life is too much in words, or outward declarations. I have thought ſome amongſt us are ſo void of a right underſtanding, as to apprehend a kind of neceſſity for ſomething to be done, by way of miniſtry, at marriages, and funerals eſpecially; it being hard for them to apprehend, that they can be ſo honourably conducted without. I have therefore obſerved ſome, though but little concerned in the general, to maintain our teſtimonies, by an uniform conſiſtent deportment, appear very zealous on theſe occaſions; taking a deal of pains, and riding many miles, and ſometimes from one to another, to make themſelves ſure of having a preacher; and when they have been ſo ſucceſsful, as to prevail upon one to come, it would no doubt be a great diſappointment, were they wholly ſilent. In this ſituation, the miniſter himſelf may, unleſs well-grounded, be expoſed to temptation, to gratify ſuch. My

principal

principal view in this remark is, to ſhew how remote ſuch are from the truth they profeſs, and how nearly allied to ſome other profeſſors of Chriſtianity, who make religion chiefly conſiſt in outward performances; and think it not like a Chriſtian burial, when a corpſe is committed to the earth, without ſomething ſaid over it. If that over-anxiouſneſs in the people, above hinted, ſhould prevail on the preachers amongſt us, to anſwer their cravings and expectations, both in attending, and when there, in gratifying them with words, without a due regard to the holy weight, and impreſſions of the word of life, as the alone moving cauſe to public ſervice, they become loſt as to the living body, in the ſociety; and although ſuch may continue, in a conſiſtent form of ſound words, and ſound doctrine, as to the external appearance, yet the ſubſtance being loſt, their performances are no more than a ſounding braſs, or a tinkling cymbal. Some, to our ſorrow, have been obſerved to loſe ground by ſuch means: what can we imagine more offenſive to the gracious, bountiful giver, than to proſtitute ſuch a precious divine gift; by making it ſubſervient to the carnal unſanctified deſires of thoſe, who are ſtrangers to God, and like to be ſo; yet love to hear of him, and his glorious acts, by the hearing of the ear? From this place I went to Hooknorton, and had a meeting; wherein

wherein my buſineſs was to example with ſilence. I then went to Sibford, where I had a meeting, and ſome openneſs; yet things were but low. From thence to Banbury, and attended their meetings on a firſt-day. I had open thorough ſervice in them, and the teſtimony of truth was in a good degree exalted. Next day I went to South-Newton again, where I had great openneſs, and truth was comfortably in dominion. Much ſatiſfaction is received by following the ſafe guidance and conduct thereof, whether in heights or depths, ſufferings or rejoicings. I had a good meeting next day, at a place I forgot the name of; and then to Adderbury, where I had a meeting; things but low. From thence to Biceſter, and had a ſmall poor meeting; there being but very few under our profeſſion, and but little to be felt of the life of religion amongſt them. My face being now turned towards the city of London, I had a ſmall meeting at Ayleſbury; there are but few friends thereabouts; I had ſome open ſervice therein to my ſatiſfaction. I went to their firſt-day meeting at Jourdans, which was large: my ſervice therein, was to example the people, friends and others, with ſilence; which I believe was a conſiderable diſappointment to many; but I hope it was profitable to ſome. Divers friends from London met me there. We lodged that night at a friend's houſe on the way, and got to the city next day. I

continued thereabouts three weeks, viſiting meetings diligently every day in the week, except the laſt, and one more. It was a very painful time of deep ſuffering in ſpirit, even beyond all expreſſion. I was as a ſign of ſilence, from place to place, eſpecially at Grace-Church-Street meeting; which, doubtleſs, was a great myſtery to many. But it was my way to peace of mind, and I ſought after contentment, though it might occaſion me to be accounted a fool, by the lofty towering ſpirits in that city; who may juſtly be compared to the tall cedars of Lebanon. I left London the 19th of the 10th month, 1749, to viſit the following meetings, viz. Hertford, and St. Albans, where our friend Benjamin Kidd met me, and accompanied me to Hempſtead, Wickham, and the quarterly-meeting at Oxford. The meeting there for worſhip was exceedingly diſturbed, and hurt by a rude company of ſtudents, who came in like a flood, and allowed little or no ſtillneſs, till by breaking up the meeting they diſperſed; by which means, we held the meeting, for diſcipline and good order, in a quiet peaceable manner. After meeting I went to Witney; where next day I had a very painful exerciſing time, not only under a ſenſe of undue liberties prevailing, but alſo an exalted ſelf-righteous, ſelf-ſufficient ſtate; than which, none are harder to be reached unto, or made any impreſſion upon;

upon: my buſineſs was to ſit in ſilent ſuffering with the oppreſſed ſeed. I went next to Burford, where there ſeemed to me very little of the life of religion. From thence I went to Cirenceſter, where my ſpirit was deeply diſtreſſed, under a painful ſenſe of wrong things, and wrong ſpirits. The next meeting I went to was Nailſworth, where I had cloſe ſearching labour, in teſtimony againſt lukewarmneſs, and undue liberties. From thence to the quarterly-meeting for Wiltſhire; being altogether unexpected by friends there, and a ſtranger; the cloſe ſearching teſtimony given me to bear, eſpecially relating to the ſtate of ſome active members, might be better taken, and might have more effect, than if the ſame had come from one better acquainted with their ſtates. I always coveted, to be wholly unacquainted with the ſtates of meetings by outward information, in all my travels, and when, by the diſcourſe of friends, previous to my attending them, there appeared any probability of their inadvertently opening in my hearing, any thing of that kind, I have generally either ſtopped them, or walked away out of hearing; but in general, friends, who entertain us in our travels, have more prudence, and a better guard in theſe reſpects; as indeed all ought: for it ſtreightens, and may give much uneaſineſs to right ſpirited miniſters, who have a ſure infallible guide within, and therefore have no need

need of any outward guide, or information in their ſervices. After this meeting, I viſited the following meetings in that county, viz. at the houſe of John Fry, in Sutton, Caln, Chippenham, Melſham, Corſham, Bradford, Lavington, and Saliſbury, and found things moſtly low, painful, and laborious to work through; as thoſe under our profeſſion appeared to me, in too general a way, ſatisfying themſelves with the religion of their education only; without much experience in the life and virtue thereof, operating upon their hearts. Some, it is to be feared, undertaking to rule, and act in the church, without a proper qualification, and ſo do not therein ſeek the honour that cometh from God only. Here the equal balance and ſtandard is not kept to; partiality gets place; men and womens perſons are reſpected, becauſe of riches, or outward ſubſtance: true judgment is perverted; wickedneſs eſcapes cenſure, to the affecting the whole community: as in the caſe of Achan. Such things provoke the Lord, who is the only ſtrength and defence of his people, to withdraw. They then became languid; their hearts became water, and the inhabitants of the land prevail againſt them, till they are in the end made deſolate. The next meetings I had were Andover, Whitchurch, Baſingſtoke, and Alton; having, through divine help, had ſome profitable ſervice, tending to warn

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and excite friends to a more diligent and careful diſcharge of the ſeveral duties their ſtations required: but I could not help viewing, with ſome painful reflections, a lukewarmneſs and declenſion, which ſorrowfully prevails in many places. At Alton, which is a large meeting, I found ſome ſolid weighty friends, to whom my ſpirit was nearly united; having, in the main, good ſatisfaction, and openneſs amongſt them; with ſearching cloſe ſervice to the unfaithful; in which I was favoured with the comfortable help of upright ſpirits, whoſe ſincere travel is maintained for an increaſe of faithful labourers in the Lord's vineyard, and the reſtoring of antient beauty.

Now did my deep and painful labours in this viſit begin to wear off, and to draw towards a period, as far as related to my travels, at this time, in Great-Britain and Ireland. I therefore ſoon expected a full diſcharge, as I then ſaw little before me, ſave the city of London. I had meetings at Godalming, Guilford, and Eſher, in my way thither; in which I had ſome ſervice to my own ſatisfaction, and I hope to the help of friends.

I continued in the city ſome time, viſiting meetings with diligence. My mind being deeply exerciſed as uſual in a painful travel, with and for the ſuffering ſeed of God, in the hearts of profeſſors, who to me

me appeared, in too general a way, living, moving, acting and breathing, in an airy exalted region, above it. I have often been ready to ſay, By whom ſhall Jacob ariſe? the true ſeed, for he is very ſmall, in the eſteem and regard of profeſſors of moſt ranks. Yet I could ſee an afflicted ſuffering remnant, lie very low, as under the ruins, panting, and, as it were, ſtruggling for life. And although we could ſee, and knew one another, and travelled together, under a degree of the ſame painful feeling ſenſe of things; yet, not having it in our power to relieve one another, our proper buſineſs was to travel under our reſpective burthen, until the Almighty Deliverer was pleaſed to appear, calling his ſuffering ones to dominion and rule with him, who is Lord of Lords, and King of Kings: for the Lamb, and his followers, ſhall have the victory; though they are permitted ſometimes to ſuffer long. I had then, at times, faith to believe he would raiſe the dry bones, and they ſhould ſtand upon their feet; an army to fight the Lord's battles; to bring the mighty from their ſeats, and to take the crowns of ſome, who ſeemed to reign as kings, from them; making their nakedneſs appear. Surely the complaints of the Lord, by the mouth of his prophet concerning Iſrael, was mournfully verified in the city of London, reſpecting a great part of the ſociety, viz. "My people have committed

"two

" two great evils; they have forſaken me, " the fountain of living waters, and hewn " them out ciſterns, broken ciſterns, that " can hold no water." Such is a profeſſion, though of the truth itſelf, without the real poſſeſſion. Such is truth in notion, ſpeculation, and imitation only. The ſame may be ſaid of whatever is done in religion, without the immediate influence, direction, and leadings of the holy author's ſpirit and power. Sound doctrine may be preached, as to words, and the main ſcope thereof, and true principles imbibed from education, tuition, or other outward means; yet the man's part being alive, active, and always ready, the child's and fool's ſtate, neither experienced nor abode in, that knows its ſufficiency for every good word and work, to be immediately received from God alone. " For it is not you that ſpeak, but the ſpirit " of your Father that ſpeaketh in you, or by you." I ſay all, without this living ſenſe of things, is but a broken ciſtern; it will hold none of the water of life; which is the real cauſe, that the endeavours, and ſeeming zeal of ſome, for the promotion of religion, are ſo dry, inſipid, and inefficacious. Truth will carry its own evidence. The ſpring of action being the holy ſpirit of Chriſt, it will gain the aſſent of all his, and anſwer his pure witneſs in the hearts of the rebellious, far beyond what many conceive or imagine. Upon which I would

juſt obſerve, that the only way to preſerve the ſtrength, glory, and dignity of a religious ſociety, is for all, who undertake to be active in it, certainly to feel the Lord leading and directing them in all their ſervices; and, on the other hand, the ſure way to deſolation is, when the active members in religious things move therein by the ſtrength of human abilities only. A great deal depends hereon, more than ſome are aware of; it is obſervable, that the preſervation of the Jewiſh church in purity, much depended upon the governors, and rulers thereof; and ſo does, and will, the proſperity and purity of the Chriſtian church.

I had very little openneſs, in reſpect to miniſtry, but was ſilent, as uſual, from meeting to meeting. Indeed, my ſufferings in ſpirit were exceeding great and deep, day and night, in that city, ſo that I was weary of this life, and, as it were, ſought for death; being, at times, ready to ſay, it is better for me to die than to live. I much wondered why it ſhould be ſo; but have ſince ſeen, it was in order for the filling up that meaſure of the ſufferings of Chriſt, which was allotted me, which I have ſeen the great advantage of, with reſpect to giving dominion over thoſe things, and ſpirits, that were the cauſe of thoſe great ſufferings, which could not be ſtood againſt, nor overcome any other way. For, as ſaith the

the apoſtle, "If ſo be we ſuffer with Chriſt, "we ſhall alſo reign with him." And he ſaid unto them, "Verily I ſay unto you, "that ye which have followed me in the re-"generation; when the Son of Man ſhall ſit "in the throne of his glory, ye alſo ſhall ſit "upon twelve thrones, judging the twelve "tribes of Iſrael." I have ſometimes thought, as I believe it may, by the foregoing account, appear to others, that I was led in a manner ſomewhat uncommon, to ſee and feel the ſorrowful declenſion of our ſociety, in my travels through theſe nations; though I am very ſenſible, divers faithful brethren have ſhared in the like painful travail; which, in ſome degree, may be compared with that of Nehemiah; who, under great anxiety and diſtreſs of mind, entered upon a long and hazardous journey; went in the night alone, to view the breaches and deſolations made in the city of the great king, before he and the people aroſe, in the name of the Lord to build the walls of that city, and to ſet up the gates thereof. For he found the hand of the Lord upon him, moving and ſtrengthening him to ſeek the good and proſperity of his own people. Theſe things are written for encouragement and inſtruction to the painful labourers in the Lord's work; that they faint not under the weight and exerciſe thereof; nor think ſtrange concerning ſuch fiery baptiſms and trials as they may meet with in the

courſe of their travels. They may be well aſſured, that ſuch things are all directed in wiſdom; which, in the Lord's time, will appear to their full ſatisfaction and comfort. For it is far from the fountain of infinite kindneſs, to permit ſuch heavy affliction to fall upon his ſervants unneceſſarily.

I went from London into Eſſex, in order to viſit ſome meetings in that county, which I had not been at before, and was at Chelmsford week-day meeting on fifth-day, where I had good ſatisfaction. The virtue of truth being ſhed abroad, to the joy and comfort of the living. On the firſt-day following, I was at Colcheſter meetings. My mind was painfully depreſſed, under a ſenſe, that truth ſuffered much in that place, by wrong things: where evil is winked at, and undue liberties, in a religious ſociety, are ſuffered to eſcape judgment or cenſure; weakneſs, and, as it were, a cloud of darkneſs comes over meetings, as well as individuals. The Lord was graciouſly pleaſed, for his bleſſed name's ſake, to ariſe, and in ſome good degree, to diſpel the darkneſs; whereby truth, and the teſtimony thereof, was exalted over all corrupt unſanctified ſpirits; and the few upright-hearted were ſweetly comforted; it being a time of relief to their ſpirits, in a good degree. I went from thence to the following meetings, viz. Copford, Coln, Halſtead,

ſtead, and Braintree, wherein I had thorough ſervice, in plain dealing and cloſe labour with the unfaithful, of which number there ſeemed to be many; and but few who had really bought the bleſſed truth. It is ſuch only, who know how precious and valuable it is, and who cannot eaſily be prevailed upon to ſell it for a thing of nought; nor even for any conſideration whatever. But it is not ſo with thoſe, who have their religion, if it may be ſo called, by education only, or derived, as it were, by way of inheritance, like their outward poſſeſſions, from their anceſtors. The principles of religion only, thus received and held, are often ſubjected to temporal conveniency, and worldly intereſt. Where the world and true religion ſtand in competition with each other, ſuch profeſſors will ſoon give place to the world; wherein they do really deny Chriſt before men, and will as certainly, unleſs they repent, be denied by him, before the Father and his holy angels. I returned out of Eſſex to London; for though I had but little openneſs, as to miniſtry, there; yet I found my mind engaged to attend their meetings, as I apprehended, in order to ſuffer and travail with the true ſeed, for its enlargement, as well as to be a ſign and example of the important duty of ſilence, to the profeſſors of truth. They had been long and greatly favoured with living teſtimonies;

even line upon line, and precept upon precept; under all which, for want of a proper application, and improvement thereby, the ſociety declined, and the antient beauty thereof greatly faded away; I mean, in what relates to the life and ſpirit of religion, in the practical part thereof; for the body of the ſociety every where, as far as ever appeared to me, are remarkably one in faith and profeſſion; and that the ſame which hath been held, and profeſſed by us as a people, from the beginning. This wonderful oneneſs and agreement amongſt us every where, which I have not obſerved, neither do I believe it is to be found amongſt any other ſet of Chriſtians, to that degree, is to me a clear evidence, that the original foundation thereof, was the one infallible ſpirit of Jeſus Chriſt our Lord, who prayed the father, that his followers might be one, as the Father and the Son are one. And notwithſtanding great numbers in our ſociety are reſting ſatisfied with an empty profeſſion, and by their unfaithfulneſs, fall greatly ſhort of the dignity our worthy predeceſſors attained unto; which, conſidering the abundant favours beſtowed, from time to time, for the help and preſervation of the ſociety, is cauſe of deep mourning and ſore lamentation; yet, there has been, through the kind providence of God, from the beginning down to this time, a living body, preſerved the ſame in faith and practice,

tice, with our antients. Theſe are ſcattered and interſperſed throughout the whole ſociety, like the ſalt thereof, in order, if poſſible, that all may be ſeaſoned. I think there are very few, if any meetings, wholly deſtitute of ſome of that ſort; ſo that I would not have it underſtood, by the foregoing mournful complaints, although there may be juſt cauſe for them, that I think the ſociety is become deſolate; or that the glory is departed therefrom: far be that from me; I am fully convinced to the contrary, and at times have faith to believe, the glory will never wholly depart; nor ſhall we ceaſe to be a living people: yet I believe, numbers under our profeſſion, for their great unfaithfulneſs, and unfruitfulneſs, will be blowed upon by the Lord, and rejected, and others called into the vineyard, who will be more diligent and faithful.

After I had continued ſome time in the city, apprehending myſelf nearly clear of farther ſervice, at this time, in theſe nations, and that I might with ſafety look out for an opportunity of returning to my outward habitation in America; I therefore applied to the brethren here, for a certificate of my travels, &c. which they readily granted; ſetting forth their unity with my ſervices, and demeanor under this weighty engagement. But as no ſuitable opportunity appeared likely to preſent, for ſome

time, I had leiſure to look into, and carefully to weigh an affair of great importance, which had by this time ſo far prevailed on my attention, that I was afraid wholly to reject it, as I had a conſiderable time done, on its firſt darting into my thoughts; looking upon it almoſt impracticable to be brought about: which was, entering into a married ſtate with my endeared friend, Frances Wyatt, before mentioned. Although I never had any other objection to it, than our both being, as far as appeared then to me, ſettled in our places, from which I thought it would be very unſafe, without the beſt counſel, to remove. But that objection was wholly removed, by my way opening, as I thought, with great clearneſs, to ſettle in England, on account of my future ſervice. I was deeply concerned in my mind, to be rightly guided herein; which was anſwered ſo indiſputably clear to my underſtanding, that I could no longer heſitate about it. The next thing was, ſettling matters relative thereunto with my ſaid friend; that ſo, if ſhe found no objection, our marriage might be accompliſhed, if providence permitted, after my returning home, ſettling my affairs there, and removeing, in order to ſettle in this nation. I therefore laid the whole before her, as things relating thereunto had appeared to me, deſiring her ſolid conſideration thereof, and anſwer, when ſhe was prepared to re-

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turn me one. I found the ſame powerful hand which had removed my objections, was at work in her mind, to remove hers alſo; ſo that ſhe could not be eaſy to put a negative upon the propoſal, as believing the thing was right, which was ſtill confirming to me. We therefore in the fear, and had cauſe to believe, in the counſel of God, engaged with each other, in the relation we then ſtood, and to accompliſh our marriage, when way was made by divine providence for the ſame. We had no views on either ſide, for worldly advancement: an anxiouſneſs after which, appeared to me immaterial, as I was fully perſuaded we were directed in our ſaid engagement, by the wiſdom and counſel of him, who can give or take away outward bleſſings at his pleaſure. I therefore had not freedom, previous to my engaging with her therein, to make any inquiry into her circumſtances in the world. All which, however, with the ſuperior bleſſing of an affectionate wife, and true help-mate, I afterwards found agreeable and comfortable. Having, as above, paved the way to remove and ſettle in England, and a good opportunity preſenting of a ſhip, and the company of ſeveral valuable friends; I went on board the Speedwell, John Stevenſon maſter, at Graveſend, the 8th of the 3d month, 1750, in company with our friends Jonah Thompſon, and Mary Weſton, who were going

going on a religious viſit to the churches in America. We had ſeveral freinds on board, and many other paſſengers, being fourteen or fifteen of us belonging to the cabin, and ſtate rooms. Some of them were bad people, whoſe converſation proved very diſagreeable to us; ſo that we ſpent much of our time on the deck, night and day, except when we took our reſt in ſleep. Our departure was from the Start Point, the 11th in the evening, being the laſt land ſeen by us, until we diſcovered America. We had a fine gale of wind down the Engliſh channel, and a good ſet off to ſea by the ſame; but we often had ſcant, and ſometimes contrary winds afterwards, which made it rather a ſlow paſſage, though much quicker than ſome have gone. The ſeventeenth of the 4th month, we found ourſelves on the banks of Newfoundland, and in the midſt of near twenty ſail of French ſhips, who were fiſhing there for cod. We ſpoke with one of them, who told us we had about twenty-five fathom water; whereupon the captain ordered the ſhip to be brought to, that we might take ſome freſh cod. This was very agreeable to us all; they ſucceeded ſo well, that in about two hours, there lay upon the deck twenty-four of the fineſt cod fiſh I ever ſaw. This proved an agreeable feaſt to us for about one week; that through mercy, we had very great plenty of proviſions; yet this was an acceptable

ceptable change. It was the 5th of the 5th month, about three o'clock in the afternoon, when to our great joy we ſaw the land of America; and by ſounding, found ourſelves in about twenty-five fathom water, and entered the Capes of Delaware that night. We had a proſperous gale up the bay and river, ſo that I landed at Cheſter in Penſylvania, about eight miles from my own houſe, on the 7th of the 5th month, about three o'clock in the afternoon, and got home that night; having been on board two months, lacking one day, and from home, in the whole journey, two years, ſeven months, and eight days; having travelled in that time, by ſea and land, I think, on a moderate calculation, 11875 miles, and was at about 560 meetings. I had before concluded, with divine permiſſion, to return in the ſame ſhip, and left a large cheſt of ſtores on board. When diſcharged of her loading, ſhe was to ſail for Maryland, there to take in a cargo of tobacco, where I intended meeting her; it being about ſeventy miles from my houſe. In a day or two after my arrival, I went to Philadelphia, where I found my friends generally much alarmed, with news brought by letters in that ſhip I came over in (for they had not heard it before) of my intention to return, to marry and ſettle in England. Many, I believe, being ignorant of the grounds and motives upon which I acted therein,

therein, judged concerning the ſame from the outward appearance only; ſuppoſing I had let my mind out towards marrying, having found one I liked, and made that the principal inducement of my removing. Had this been the caſe, I freely acknowledge, that I ſhould have deſerved blame; as acting upon a very dangerous bottom to myſelf, and ſetting an unſafe example for others to follow; believing ſome have ſuſtained great loſs, by inadvertent ſteps of this kind, in their travels on truth's account. This was what I greatly feared, in relation to myſelf, and therefore (as before hinted) durſt not give way to the thoughts of intangling myſelf therein, until I had repeatedly (as I thought at leaſt) received clear evidence in my mind, of its being my duty to remove into this nation, for future ſervice. I do therefore earneſtly caution all, to be aware of taking any encouragement from my example herein, unleſs they have the ſame evidence, and act upon the ſame bottom as I did, agreeable to what is abovementioned; being well aſſured of divine direction, as I was. That I was rightly guided in my removal, has not only been fully confirmed to myſelf ſince, but, I am perſuaded alſo, to many others: and even at that time, thoſe who were free enough to confer with me thereon, appeared to be well ſatisfied, whom, for their freedom and openneſs to me on that account, I looked upon

upon to be ſome of my beſt friends; and as to others, I thought it my duty to bear with patience and meekneſs, all they were pleaſed to ſay and conjecture, until time made manifeſt who were in the right.

I attended the yearly-meeting held at Burlington, for Penſylvania and the Jerſeys, in the ſeventh month, wherein the Lord was graciouſly pleaſed to overſhadow our large aſſemblies, with his heavenly power and preſence, to our great comfort and edification; having with joy to draw water out of the wells of ſalvation, and to offer the praiſe and humble thankſgiving to the alone fountain thereof, who is for ever worthy.

Having ſettled my affairs, and obtained a certificate of removal from the monthly meeting of Darby, in Cheſter county, in Penſylvania, to which I belonged, directed to the monthly-meeting of Witham in Eſſex, Old England; myſelf and daughter ſet out from my own houſe in Darby aforeſaid, accompanied by my ſiſter Mary, who ſince my wife's deceaſe, had been my good careful houſe-keeper, together with ſeveral friends, the 12th of the 8th month, 1750. We travelled to Eaſt Nottingham, being about ſixteen miles from the place where the ſhip lay, in which I intended to embark. My ſiſter and one of the friends ſtaid with us about a week, and then took their ſolemn leave. My daughter and I

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ſtaid thereabouts until the 2d of the 9th month. I viſited ſome meetings in the neighbourhood, to good ſatisfaction, and was at many in Eaſt Nottingham, it being a very large meeting, and a zealous body of friends then belonged thereto; amongſt whom I had good ſervice, and great openneſs; the precious unity of the one ſpirit being livingly enjoyed, in which we took a ſolemn farewel of one another. The 2d of the 9th month aforeſaid we ſet out, accompanied by divers of our worthy friends, and croſſed the great river Suſquehannah, taking our quarters at Jacob Gile's houſe, within ſight of the ſhip; but were not ordered on board until the 8th. We did not ſail until the 11th at noon. The unſkilful pilot ran us a-ground twice that afternoon, and cauſed the poor ſailors hard labour, and much fatigue, which I was ſorry for. It was the 18th, about two o'clock in the afternoon, before we got clear of Cheſapeak bay; having then a fine wind, we ſoon loſt ſight of land.

We had been at ſea but about four days, when we eſpied a ſail or two, who, by their motions, appeared very deſirous to ſpeak with us, which, at length, one of them belonging to Rhode-Iſland effected, informing us, they were reduced to a very ſmall quantity of proviſions, and earneſtly intreating the maſter to afford them ſome aſſiſtance. He, to my grief and ſurpriſe, gave them

them a very ſhort denial; pretending we were but newly come out to ſea, and did not yet know what we might want ourſelves. I was very much troubled in my mind, at the hardneſs of his heart, and immediately ſtepped up to him, and in as moving language as I was capable of, interceded for the poor ſufferers. The firſt mate being a man of a good diſpoſition, joined with me herein. We at length prevailed ſo on the maſter, that he gave them liberty to hoiſt out their boat, and come on board us; telling them he would ſee what could be done for them; which, poor creatures, they gladly complied with; the maſter of the ſhip, and four of his ſailors, being quickly on board of us. It was very affecting, to behold want ſo conſpicuous in their faces, and to ſee how greatly they rejoiced, with thankfulneſs, that kind providence had, in mercy, caſt us in their way, for their relief; in which I could heartily join with them; much rejoicing we had not inhumanly turned them off without help. The maſter, to give him his due, did at laſt hand to them pretty liberally; for which he charged what he thought proper, and took that maſter's draft for the money, on his owner in London. I ſpared them ſome out of my private ſtore, for which I wanted no other pay, than the ſatisfaction of relieving their great wants; being

being very glad I had been inſtrumental thereunto.

The next day we had a great ſtorm, and an exceeding high ſea, ſo that we could carry no ſail, but faſtened the helm, and let the ſhip drive, whitherſoever the wind and waves would carry her: we were indeed mightily toſſed; but through divine favour, my mind was ſweetly calm and comfortable, feeling his living preſence, who is God of the ſeas and the dry land, to be near. My heart was filled with the joy of his ſalvation, ſo that I could ſing and make melody therein to him; in which I had confirming evidence, as I many times had, under the ſame precious enjoyment, both by ſea and land, after I left England, that my way and undertaking was approved of the Lord, and would be bleſſed and proſpered by him, which yielded more comfort to my mind, than any thing in this world could do. The ſevereſt part of the ſtorm laſted but about twelve hours; but we had two conſiderable ſtorms afterwards, yet for the moſt part, it was a ready good paſſage. On the 17th of the 10th month, in the morning, we ſounded, and in ſixty-nine fathom water, we found ground. The ſame morning about ten o'clock, we had the very agreeable ſight of England. Next day, the wind being againſt us, we made but little advantage of ſailing. The nineteenth, about eight o'clock at night, we came to

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an anchor in Falmouth harbour. We went on ſhore next day, and to an inn in the town. Our kind hoſpitable friend, Joſeph Tregellis, came and invited us to his houſe, where we had generous entertainment, whilſt we were at that place. I was ſeveral times at their meetings, both at Falmouth and Penryn, and had openneſs and good ſatisfaction. My worthy friends of that town, Andrew Hingeſton and his wife, and daughter, were affectionately kind to me, which I cannot well avoid mentioning, out of a grateful ſenſe I retain thereof, as we were entire ſtrangers; for I had not been that way when in England before.

Having been detained there about a week, we put out to ſea again, in order to proceed to London, whither we were bound. The ſecond-day of our being out, towards evening, as we were ſailing within about a league and half of Dover, a boat from thence came on board for letters. The wind then not being fair to go up the River Thames, we went with them to Dover, and next day to Graveſend, where croſſing the water at Grays in Eſſex, I proceeded from thence to Chelmsford.

My dear friend Frances Wyatt and I, after proceeding according to the good order of friends, accompliſhed our marriage with each other, at a large meeting of friends and others in Chelmsford meeting-houſe, the 14th day of the 1ſt month,

then 1750, in the ſweet and ſenſible enjoyment of his preſence, who ſaw in the beginning, it was not good for man to be alone; and therefore he did, in great kindneſs, provide an help-mate to be with him, who was bone of his bone, and fleſh of his fleſh. It is therefore ſaid, they ſhall be no more twain, but one fleſh. The Lord then joined the man and his wife together. Happy would it have been for mankind, had they never ſought, nor found out any other way of joining in that relation ſince. But as the ſons (or worſhippers) of the true God, formerly looked upon the daughters of men, with an eye that tendeth to pervert this ordinance, making it only anſwer the baſe ends of carnal deſire; following the dictates of their own evil heart, inſtead of the counſel of God, in this great undertaking, and which is evidently the caſe at this day with too many. It is alſo often not ſo much what the woman or man is, as what worldly ſubſtance they have. Where there is plenty of that, many real defects, with reſpect to thoſe qualifications and endowments eſſential to real happineſs in a married ſtate, are over-looked. Thus, by man's ignorantly and preſumptuouſly taking upon him the guidance and government of himſelf, inſtigated thereunto by the ſubtilty of Satan; thoſe outward accomodations, which were by divine providence intended as bleſſings, become quite the reverſe. To

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prevent ſuch unhappy conſequences to young people and others, I know of no advice better adapted for their ſafety and preſervation, than that of our Lord's, viz. "Seek ye firſt "the kingdom of God, and his righteouſ-"neſs, and all theſe things ſhall be added "unto you." Thoſe who have happily, by ſeeking, found this kingdom, and live therein, which conſiſteth in righteouſneſs, peace, and joy in the Holy Ghoſt, have great advantage, even in outward things, above all others; as the bleſſing of God, which maketh truly rich, attends all their worldly affairs. They enjoy what appertains to this life with a proper reliſh. "Bleſſed are the "meek, for they ſhall inherit the earth," Mat. v. 5. As it is man's duty and ſafety to ſeek the Lord's counſel and bleſſing; ſo it is truly honourable amongſt men: for this, Jabez was ſaid to be more honourable than his brethren; for he called on the God of Iſrael, ſaying, "Oh, that thou wouldeſt "bleſs me indeed, and enlarge my coaſt, "and that thine hand might be with me, "and that thou wouldeſt keep me from "evil, that it may not grieve me!" And God granted him that which he requeſted. Let me conclude this obſervation with tender advice and caution to all whom it may concern, into whoſe hands this may come, to be aware they do not fall into that dangerous ſnare of ſuppoſing, as marriage is an outward affair, they need conſult nothing

further therein than their own inclination, and their own reaſon; it is ſaid, "Woe to "the rebellious children, that aſk counſel, "but not of me, ſaith the Lord." And Chriſt is called, Wonderful, Counſellor, as well as a mighty God. Now as marriage is allowed to be the moſt important affair in this life, and may tend greatly either to promote our happineſs or miſery in the next; if we have no occaſion to ſeek the Lord's counſel herein, in what are we to expect or deſire it? Abraham's ſervant, when he was only engaged about procureing a wife for his younger maſter Iſaac, with great earneſtneſs ſought the Lord's guidance and bleſſing therein, and obtained it in a remarkable manner. What (ſay ſome) are we to look for, or to expect a revelation in ſuch caſes? We muſt deſire the Lord to guide and direct our ſteps in this, and all other affairs of conſequence, in relation to this life, or we ſhall certainly miſs our way. But this we cannot clearly underſtand, until the man's part is reduced in us, and we ſee what we are without God, that we may find occaſion to pray without ceaſing, and in every thing to give thanks. Then the conſtant cry will be, Guide me with thy counſel. When this is, with great ſincerity, the ſtate of the mind, we cannot miſs our way, becauſe divine protection is ever preſent, although we do not always ſee it; no more than the prophet's ſervant did,

did, until his eyes were opened *. The great thing is, to have a ſingle eye, that whatever we do, may be done to the glory of God. When this is the caſe, we ſay, if this or that be not agreeable to thy will, O God, thou haſt all power in thine hand; do thou, by thy over-ruling providence, direct me according to thy bleſſed will. The Lord will keep ſuch in all their ways, and be their ſure defence.

We ſettled together, after marriage, at Chelmsford, in the county of Eſſex, where I enjoyed great ſatisfaction and comfort in an affectionate wife. Yet ſuch I found the low, and almoſt deſolate ſituation of our ſociety, in the ſaid county; eſpecially in relation to good order, and that diſcipline eſtabliſhed amongſt us, by the power, and in the wiſdom of truth, as a hedge to defend and preſerve from hurtful things, that it gave me much painful concern of mind. The difference appearing ſo very great, as I had before reſided where diſcipline, in the general, was well maintained. I could not diſcover, either by their books or enquiry, that the unfaithful or diſorderly walkers had (a few inſtances excepted) been for many years regularly dealt with, and their miſconduct cenſured, either by monthly or quarterly meetings. I diligently attended thoſe meetings, but my ſpirit was greatly diſtreſſed therein, as the members ſeemed to move and act in another element (as I

* 2 Kings vi. 7.

may ſay) than that I had been accuſtomed to, in managing the weighty affairs of the church. The firſt thing of importance that laid hold of my mind, as wanting to be reformed, was relating to womens meetings; there being no ſuch held quarterly, nor at but few of the monthly meetings; and where any thing of that nature was, it was of little or no ſervice, in the manner then held. Having therefore the advices and directions of the yearly-meeting, relating to womens meetings, I requeſted liberty of the quarterly-meeting to read the ſame therein, which I did, making ſuch remarks thereon, as appeared to me then neceſſary. At the ſame time I propoſed, that the meeting ſhould take that weighty affair, of eſtabliſhing womens quarterly and monthly meetings, agreeable to the repeated preſſing advices of the yearly-meeting, into ſolid conſideration; and if it was thought proper, that a few friends might be appointed to form ſome general directions for the aſſiſtance of our women friends, pointing out to them (as for want of opportunity, they were pretty much ſtrangers thereunto) how ſuch meetings are to be conducted, and the part of church diſcipline, that properly comes under their notice, and requires the management of the women. All which was agreed to, and minuted. The propoſed directions were prepared by the friends appointed; brought to the

the next quarterly-meeting, and there agreed to. The women having previous notice, withdrew at the cloſe of the meeting of worſhip, into an apartment, to receive what we had to lay before them, and unanimouſly agreed thereunto. A quarterly meeting of women friends being then eſtabliſhed, preſſing advice was ſent, by minute, to monthly meetings, that they ſhould encourage and eſtabliſh womens meetings amongſt them alſo, which was complied with. And although our women friends, for want of being brought up by their anceſtors, in the management of the diſcipline, might be rather unexperienced at firſt, yet I am well aſſured, this ſtep tended much to enlarge our meetings, and to make them more lively, opening the way of ſincere travellers to a fuller enjoyment of ſpiritual good; wherein alone is our ability for every good word and work. Some few, from a right ſenſe of the importance of the work, joined me in an earneſt labour for a general reformation, and as we felt the weight of things upon our minds, we gave up to viſit monthly meetings, to help the weak, and to move forward the wheels of diſcipline, which, eſpecially at the firſt, moved very heavily; for although we had many in the county, under our profeſſion, yet few of them had their hands clean enough to handle the affairs of the church; many being, as it were, crippled with un-

faithfulneſs, eſpecially in their mean and cowardly compliance with the anti-chriſtian demand of tythes, and things of that nature, which of itſelf unfits for ſervice amongſt us; for I never ſaw much, if any, true living zeal for the cauſe of God, in thoſe who have fallen into this defection. Oh! the darkneſs and cauſe of ſtumbling it has occaſioned in this poor county, and in other places where it hath prevailed. We found ourſelves concerned, repeatedly to viſit ſuch in their families, labouring in Chriſtian love, to bring them into a ſenſe of the inconſiſtency of their conduct, with their profeſſion therein; which labour, though prevalent with ſome, hath been no otherwiſe ſucceſsful in general, than the diſcharge of that duty, which one member of a religious community owes to another; and by bringing the judgment of truth in ſome degree over them, they became more diſtinguiſhed from the faithful. We had great peace in this labour, though hard and unpleaſant, as we found them dark and difficult to be reached unto, a few excepted. However, theſe endeavours greatly tended to exalt truth's teſtimony, for which our worthy predeceſſors deeply ſuffered. In proceſs of time, through the bleſſed aſſiſtance of our holy head, engaging a ſmall remnant to labour, in the monthly and quarterly-meetings, for a reformation, good order hath been much promoted,

moted, and our Chriſtian diſcipline, in its ſeveral branches, has been in a good degree put in practice; and ſome came to underſtand, it is neceſſary to receive wiſdom and ſtrength from God, for the maintaining that work. So that although things, in that reſpect, through the unſoundneſs and lukewarmneſs of many profeſſors, are now low, yet the Lord continues to be gracious, in affording us the bleſſed aſſiſtance of his holy ſpirit, both in our meetings for divine worſhip, and thoſe for diſcipline; whereby ſome are enabled in meekneſs to labour for the maintaining his cauſe, notwithſtanding the diſcouragement they meet with, not only from a view of the languid ſtate of the ſociety in general, but alſo from the brittle jealous ſpirits of ſome. Having laboured in our own county, according to ability received of God (for without his divine aſſiſtance, I have, by long experience, known I could do nothing) I attended the yearly-meetings in London, as they fell in courſe, therein to join with the ſincere travellers for Sion's proſperity, in the important care of truth's affairs, throughout the world. This weighty engagement coming more upon ſome of us than heretofore, as many of the elders and faithful labourers were removed to their reſt. Our valuable friends, John Churchman and William Brown from Penſylvania, were at ſeveral of the firſt yearly-meetings after my ſettling in this nation.

nation. They laboured in theſe nations, in the ſervice of truth, near four years, having left affectionate wives and children for truth's ſake. Such noble diſintereſted endeavours, without any view towards temporal intereſt, is a very great myſtery to the worldly wiſe. The above named friends were great and good inſtruments, in the Lord's hand, not only at the yearly-meetings, but alſo in their travels up and down, for the promotion of diſcipline and good order in the churches; though not without conſiderable oppoſition from ſome, who, under pretence of acting for the good of the ſociety, were in reality advocates for undue liberty. Notwithſtanding ſome ſuch difficulties, the Lord hath greatly ſtrengthened the hands of his pained ones for Sion's welfare, and bleſſed his work to the promoting of good order, as the likelieſt means of reviving antient beauty and comelineſs; there having been great ſtirrings, and much labour of late years, to bring the ſeveral members of the ſociety into the holy order of the goſpel. May the Lord yet continue the bleſſing of wiſdom and ſtrength, that the work may be carried on, to the praiſe of his worthy name, and the preſervation of his people, is the earneſt prayer of my ſoul!

I ſet out the 16th of the 6th month, 1751, intending to take ſome meetings in my way to the circular yearly meeting for the

the weſtern counties, to be held at Broomſgrove in Worceſterſhire, and from thence to viſit the meetings of friends in Wales. I firſt went to the burial of a friend at Stebbing, and proceeded through Walden, Cambridge, and Huntingdon, to Wellingborough in Northamptonſhire; and attended both their meetings on a firſt-day; having cloſe earneſt labour, in a ſenſe of great dullneſs, and much inſenſibility prevailing on many profeſſors. My ſpirit was greatly burthened therewith; but the Lord was pleaſed to ariſe, and diſpel the darkneſs in a good degree, giving me thorough ſervice, eſpecially in the afternoon; I hope not eaſily to be forgot. I went away greatly relieved, and had a meeting at Coventry, which was heavy and laborious, though I was, through divine favour, enabled to wade through to mine own eaſe, in a good degree. I had a good open meeting that evening at Nun-Eaton; there being but one family of friends in the town, but a large number of others were at the meeting; divers of whom ſeemed pretty much affected with the teſtimony of truth. I had a cloſe exerciſing meeting the next day at Atherſtone, where things were very low, yet truth aroſe and opened doctrine for their help. I had a meeting that evening at Poleſworth, which was open and comfortable. From thence I went to Woolverhampton, where I had a ſmall meeting, things being very low.

After

After which I went to Colebrook Dale, where I had a meeting, and cloſe thorough ſervice, tending to ſtir up friends to diligence, as well as to encourage the upright-hearted. I went from thence to Shrewſbury: the number of profeſſors there were very ſmall, and the life of religion very much depreſſed, not only by the lukewarmneſs of ſome, but alſo by a blaſting, windy, lifeleſs miniſtry, which they had ſat long under; doubtleſs, to the great uneaſineſs of the few ſenſible amongſt them. I had a painful ſenſe of the great hurt thereof in that meeting; being concerned to ſit the whole meeting through in ſilence; I believe, as an example to friends, and rebuke to that forward unſanctified ſpirit: the ſame ſoon after was made manifeſt to both friends and others, to be very corrupt, and was deſervedly teſtified againſt, by the monthly meeting. I have divers times, in my travels, perceived great hurt to the proſperity of truth, by ſuch unſanctified pretenders to a divine commiſſion, intruding themſelves into the miniſtry; but always have apprehended them a bad ſort of people to deal with, by advice and caution, as they are commonly very poſitive and ſelf-willed; being ſeldom, in this declined ſtate of the church, without a party, who had rather have almoſt any kind of miniſtry than ſilence; which makes it much more difficult for thoſe who have a right ſenſe of their

ſpirits,

ſpirits, to bring the judgment of truth over ſuch; as thoſe above-mentioned are apt to ſcreen them, and cover their heads, unleſs they manifeſt themſelves, which hath in the end frequently happened, by their being guilty of ſome immoral conduct. I went after meeting to viſit two friends, who had been impriſoned there a conſiderable time for refuſing to pay tythes. As ſoon as I had entered the place of their confinement, I ſenſibly felt the Son of peace was there. My mind being brought into great nearneſs, unity, and Chriſtian ſympathy with them in their ſuffering ſtate, which they appeared to bear with chearfulneſs, and true reſignation to the divine will. The ſenſe of the great importance of that teſtimony, they were concerned to maintain, by ſuffering for it, and what our worthy predeceſſors went through, in naſty ſtinking priſons and dungeons, where many of them ended their days in ſupport thereof, who may be very juſtly numbered amongſt the faithful martyrs of Jeſus Chriſt, overcame my mind with tenderneſs to that degree, that I could not preſently diſcourſe with them about their ſufferings. We had a bleſſed opportunity together, and took our leave of each other, in the ſweet enjoyment of the pure love of God. Oh, how much more joyous and refreſhing it is to viſit ſuch faithful ſufferers, than to viſit carnal profeſſors of the ſame truth, who violate that precious teſtimony,

teſtimony, by voluntary putting into the prieſts mouths, leaſt they ſhould prepare war againſt them, making religion bow down to their ſuppoſed temporal intereſt, thereby not only declaring themſelves mere pretenders thereunto, but alſo increaſing the ſufferings of thoſe under the ſame profeſſion, who dare not temporize! I returned from thence to Colebrook Dale, where I had a hard trying meeting held in ſilence; and went to Birmingham, where I had divers times been before, and generally had painful laborious meetings; but now it pleaſed divine goodneſs to favour with openneſs and good authority, to declare the truth largely; I believe to the ſtirring up of the careleſs, at leaſt to a preſent ſenſe of their duties; as well as to the comfort and edification of the honeſt-hearted, to my own peace and great relief. From this place I went to Broomſgrove, in order to attend the yearly-meeting before-mentioned, which began on firſt-day, the 1ſt of the 7th month, being held in a barn, fitted up by friends for that purpoſe: it ended the third-day following; many miniſtring friends attended it, ſome of whom were largely opened by the power and wiſdom of truth, to publiſh the goſpel tidings with clearneſs and good demonſtration. The people, though numerous, being generally very ſtill, and attentive, appeared to receive the teſtimony of truth with pleaſure, and things were in the main well

well conducted. Here my friend John Bradford joined me as a companion. We had a large meeting at Worceſter on fourth-day, in which truth had comfortable dominion, eſpecially near the concluſion, to the great ſatisfaction and joy of many hearts. Bleſſed be the Lord our God, for his continued favours to his people! On the fifth-day we had a ſmall poor meeting at Broomyard, in Herefordſhire; things being very low in that place, as to truth and friends. On ſixth-day we had a meeting at Leominſter; the fore part was very cloudy and painful, yet by the gracious ſpringing up of light and life, I got through my ſervice therein to good ſatisfaction. The next day, being the ſeventh of the week, I went to my dear mother's, in Radnorſhire. On firſt-day, the neighbours being apprized of my being come, flocked to the Pales meeting in abundance. The Lord was pleaſed to favour me with a large open time, to declare his everlaſting truth amongſt them, with which they appeared to be much affected. I had ſuch another opportunity with friends, and many others, at Talcoyd, near my mother's houſe. They ſeemed greatly affected with the virtue of truth; but I doubt they ſtumble at the croſs. On ſecond-day we had a meeting at a place called the Coom, about ſix miles from my mother's, pretty open and comfortable. On fourth-day, the 11th, I took leave of my worthy

worthy affectionate mother, relations and friends thereaway, having my brother Benjamin for our guide, over the bleak mountains into Cardiganſhire. The wind blowing hard with rain, but through mercy we received but very little harm thereby. Next day we had a ſmall poor meeting at one Evans's; religion being at a very low ebb in that place; my chief buſineſs, as far as I could ſee, was to detect a vile impoſtor, who had, by a feigned and hypocritical ſhew, got the advantage of the weakneſs and credulity of friends there. I never had ſeen him, that I know of, before, but my ſpirit was exceedingly burthened with his deceitful groanings, and feigned agitation in the meeting, and was then ſatisfied his ſpirit was very foul and corrupt, as it was like a nuiſance to me all the time. I warned friends to be aware of him, and to keep him at a diſtance; but they ſeemed willing to hope, that there was ſome good in him, as he appeared ſo much concerned in meetings, &c. ſo I ſaw whereabouts they who pleaded that were themſelves, as they ſeemed taken with, and rather to approve of that which was ſo very offenſive, and even odious to me in that meeting, viz. his pretended exerciſe therein. But if people will lay hold ſuddenly on ſuch, they muſt partake with them in their ſins; for this man diſcovered himſelf to be very bad, by being guilty of groſs wickedneſs. I think

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the meeting was held in ſilence. After which, we went to a place called Penbank, in Carmarthenſhire, where a meeting was held next day to pretty good ſatisfaction, being favoured with matter and utterance for their help; though things appeared low; the ſame day in the evening I had a very poor afflicting meeting at Penplace; great ſlackneſs and weakneſs appeared in the few profeſſors there. We were quite ſilent as to publick miniſtry. We went from thence to Carmarthen, and attended their meetings on a firſt-day; had good open ſervice therein, eſpecially in the afternoon, many of the neighbours coming in: the teſtimony of truth went forth freely and largely amongſt them, with which they appeared to be much reached and affected; and might, I hope, tend to remove a prejudice they had imbibed, from the miſconduct of one or more, of high pretenſions lately in that place, but then removed. We had a meeting on ſecond-day in the evening, at Laugharn, where very few, if any, properly of our ſociety, reſided; many of the neighbours came in; we had a good opportunity amongſt them, in the free extendings of goſpel love; the doctrine whereof ſeemed to have a conſiderable reach upon them. On third-day we had a meeting amongſt a few profeſſors at James-town; it being their harveſt-time, they ſeemed more concerned about their corn than religion; ſeveral ruſh-

ing out, in a diſorderly manner, to take care of that, as there was ſome appearance of rain. It was with much difficulty we procured a guide to Haverfordweſt. At length we prevailed on a young woman, who ſeemed to have the moſt lively ſenſe of religion of any amongſt them. Having a large ferry to croſs over Milford Haven, by ſuch difficulties we were ſo hindered, as not to reach the aforeſaid place, until about an hour after the time appointed for the meeting, to our great uneaſineſs. This meeting was, for the moſt part, held in ſilence; yet near the concluſion, I had ſome things given me to deliver, with conſiderable weight and goſpel authority. I went next to Redſtone, where the meeting was ſmall, yet open and comfortable. From thence we travelled to Carmarthen, and next day to Swanſey, about thirty miles, being a very rough open road; the day very ſtormy, ſo that we were exceedingly wet. Great care was taken of us, when we got to our friend Paul Bevan's houſe, ſo that, through mercy, we received but very little harm. On firſt-day, being the 22d, we attended their meetings: that in the forenoon was held in a ſilent labour. In the afternoon I had a cloſe ſearching teſtimony to bear, tending to ſtir up and rouſe friends to more zeal and fervour of mind; and was favoured to get through to ſatisfaction. On third-day we had a poor ſmall meeting

ing amongſt a few friends at Freeveraque. I had nothing to adminiſter, but an example of ſilence. We went after meeting to Pontypool, and next day had a precious open meeting there. The teſtimony of truth going forth with good authority and clearneſs, was exalted, and the upright in heart were ſweetly comforted, in the enjoyment of the Lord's preſence, returning him the praiſe, who is worthy for ever! On ſixth-day, the 27th, we croſſed the Severn at the New-Paſſage, and went that night to the widow Young's, at Urcott; had a hard trying meeting there next day; after which we went to Briſtol, and on firſt-day, the 29th, we attended three meetings there; the two firſt were held in a painful diſtreſſing ſilence, and the laſt alſo, except a few words near the breaking up of the meeting. This was the firſt of my viſiting that city, and a time not eaſily to be forgot by me. It was indeed a ſeaſon of ſore mourning and lamentation, in a ſenſe of their great declenſion. But very little to be ſeen or felt of that plainneſs, pure ſimplicity, humility, and contempt of the world, ſo conſpicuous in their worthy predeceſſors; who trampled upon the glory of this world, counting all as droſs and dung, in compariſon of the ſmiles of the Lord's countenance, and being cloathed with the beautiful garment of his ſalvation. Oh, how was the choiceſt vine planted, made to ſpread,

and mightily to proſper, through great ſufferings and perſecution, in that city, in early times; ſufficiently, one would think, to have deeply eſtabliſhed the permanency thereof, and to have recommended its ſuperior dignity and excellency to many generations! May not that of the apoſtle to the Galatians, be juſtly applied to them? viz. "O fooliſh Galatians! who hath be-"witched you, that you ſhould not obey "the truth? Before whoſe eyes Jeſus Chriſt "hath been evidently ſet forth, &c. Are "ye ſo fooliſh, having begun in the ſpirit, "are ye now made perfect by the fleſh?"

I parted with my companion at Briſtol, and turned my face homewards, taking meetings in my way to London, at Frenchhay, Corſham, Chippenham, Caln, and Reading; in all which I had conſiderable openneſs, largely, and with good authority, to publiſh the doctrine of truth, to mine own peace, and I hope to the comfort and help of many; though in ſome places my ſpirit was much pained, with a ſenſe of prevailing indifference and lukewarmneſs, in this day of eaſe and outward plenty. On ſeventh-day, the 5th of the 8th month, I got to London, and ſtaid their meetings on firſt-day. After which I returned home, and found my dear wife and family well, to our mutual comfort; being thankful to the kind hand of providence, whoſe goodneſs attends thoſe who truſt in him, both in heights

heights and depths; taking care of their bodies, ſouls, and thoſe outward benefits he hath bountifully favoured them with; affording real comfort therein, with his bleſſing; which maketh truly rich, and adds no ſorrow with it. I was out this journey about eight weeks, and travelled about 740 miles, having been at about forty meetings.

I have preſerved very little or no account of ſhort journies, and ſervice in this and the adjacent counties; in which, however, I was divers times engaged to labour, both at quarterly and other meetings, for the reviving ancient zeal and diligence. But, alas! the inordinate love of worldly enjoyments, good in themſelves, covers the minds of many profeſſors, like thick clay, who are exceeding hard to be made ſenſible of the chiefeſt good, ſo that I have often feared ſome of them will not hear, until the Lord is provoked to ſpeak, with a louder voice, in judgment, which they will not be able to turn aſide from, or any way to ſhun. Many in our ſociety, as in others, having departed from the life, reſt ſatisfied in a profeſſion of religion: ſome alſo have departed from the power and form too, in a great degree; neither appearing one thing nor another. Could they ſee themſelves, as judicious perſons ſee them, ſhame and confuſion of face would cover them.

The next conſiderable journey I have any account of, was entered upon the 27th of

the 8th month, 1753, in order to viſit friends in ſome parts of Yorkſhire, Lancaſhire, Weſtmoreland, &c. I met ſome friends at Walden, who were with me appointed by the quarterly-meeting to viſit that monthly-meeting for their help. I was largely opened in the meeting of worſhip, to ſet forth the beauty, order, and excellent harmony of the ſeveral members in the church of Chriſt; and truth had conſiderable dominion therein, to our great comfort, as it prepared our ſpirits for cloſe and painful labour with wrong ſpirits in the meeting of buſineſs, who had the boldneſs to plead the payment of tythes to be juſtifiable, becauſe enjoined by the laws of the land; not conſidering the groſs abſurdity of making human laws, however contrary to the laws of Chriſt, to be preferred before his, and made an abſolute rule for Chriſtians; unleſs they ſuppoſe it impoſſible that any human laws can be made ſo, which is equally abſurd; as well as that ſuch an opinion tends to invalidate the great ſufferings, and martyrdom of all thoſe, who gave up every thing they had in this world, and even their lives, rather than actively comply with the laws of the land, when they believed them inconſiſtent with the nature of Chriſtianity, and therefore a tranſgreſſion of God's law. But the ground of that miſapprehenſion, which ſuch reaſoners fall into, appears to be upon a preſumption,

ſumption, that the ſource of property is in the law, viz. that the laws of the land can alienate the right of one, without rendering him any equivalent, and give it to another, who had no right therein before: whereas right and wrong are immutable, and cannot be altered by human laws, which only grant people aid to preſerve and recover that which of right appears to belong to them; ſo that human laws cannot bind the conſciences, any farther than they are conſiſtent with the laws of God. When a ſincere Chriſtian is perſuaded they enjoin any thing contrary to the perfect law of liberty in his own mind, he may not actively reſiſt, but paſſively ſuffer the penalty thereof, whereby he faithfully bears his teſtimony againſt the iniquity of ſuch a law, and contributes all in his power to have it removed. Now paying tythes under the goſpel, being an antichriſtian popiſh error, the laws enjoining their payment being grounded upon a ſuppoſition, that they are due to God and holy church; how then can any clearly enlightened perſon pay them in any ſhape, as he thereby aſſents to that great error, and contributes to ſupport it, to the great ſcandal and abuſe of the Chriſtian religion, and that noble, free, diſintereſted miniſtry, inſtituted by our Lord and Saviour Jeſus Chriſt; whoſe direction in that caſe is, "Freely ye have received, "freely give?" Much more might be ſaid

to manifeſt the abſurdity of ſuch a plea for the payment of tythes; but that I would not be tedious, hoping there are not many, ſo blinded by the God of this world, amongſt us, as to adopt ſuch an argument. Truth prevailed in the meeting, and the teſtimony thereof was exalted over all ſuch ſpirits. Praiſes to our God for his gracious aſſiſtance, mercifully afforded to all thoſe, who put their truſt in him alone! I proceeded on my journey, and had meetings at Godmancheſter, Oakham, and Leiceſter; I had cloſe ſearching labour, in order that careleſs, lukewarm profeſſors might be ſtirred up, and awakened to a ſenſe of their ſtates. The teſtimony of truth alſo, flowing forth at times, as a refreſhing ſtream of encouragement to the mourners in Sion, and ſincere travellers thitherwards. From thence I went to Nottingham, and had a meeting; the Lord graciouſly favouring, with wiſdom and utterance, to divide the word aright to the ſeveral ſtates of thoſe preſent. Truth greatly prevailed, overſhadowing the meeting, to the rejoicing of many hearts. Next day I had a ſmall meeting at Furneſs, in Derbyſhire, wherein I had cloſe labour with indolent profeſſors, who, neglecting their own proper buſineſs, were too much depending upon the labours of others, to their great loſs, as well as, that ſuch unwarrantable dependence greatly tended to load and depreſs the life in thoſe concerned,

cerned, making their exerciſes much the greater. The next meeting I had was at Matlock, which was large; the greateſt part were people of other perſuaſions; it was, through the bleſſed efficacy of the word of life, an open good time, and the doctrines of truth were largely declared; ſhewing, that the world by wiſdom knows not God, as well as how and to whom he is pleaſed to make himſelf known. The meeting was generally pretty much affected with the virtue of truth, which was eminently extended that day, and I hope would not be eaſily forgot by many. I went from thence to Sheffield, and attended their meetings on firſt-day, which were large. In the morning my ſpirit was deeply baptized into painful ſenſe of the empty formal ſtate of ſome, as alſo the undue liberties of many others. I was made willing, and reſigned to go down into ſufferings on their account; that if it pleaſed the Lord, I might be the better qualified to adminiſter effectually to their ſeveral ſtates, as experience hath taught me repeatedly, that I could not ſpeak feelingly to mankind, for their help and recovery, any other way. At the afternoon meeting I was largely concerned to lay their ſeveral ſtates open before them; it was a bleſſed and ſeaſonable opportunity, tending much to their awakening to a ſenſe of duty, and I think it may, with thankfulneſs, be ſaid, truth was over all. The

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next meeting I had was at Highflats, which was large, there being a numerous body of plain friends, as to the outward appearance, belonging thereunto. It was a laborious meeting, but through divine favour, there was ſtrength afforded, to lay before them, in a cloſe preſſing manner, the great danger of reſting contented in a decent form of religion, without the life and power thereof. I hope it was a profitable time to many. I went from thence to Brighouſe meeting, wherein matter and utterance were given, tending to rouſe the indolent, and to encourage the truly concerned for truth's proſperity. The next meeting was at Rauden, which was very large and open, and the teſtimony of truth had great dominion. I had a pretty open meeting next day at Bradford; after which I went to viſit a friend, who was very low and weak in body, few expecting her recovery. I felt the pure virtue of the holy anointing with her, and had it given me to ſignify, that I did believe the Lord would raiſe her up for further ſervice, which accordingly came to paſs. I went from thence to Leeds, and attended their meetings on firſt-day. In the forenoon the teſtimony of truth was greatly exalted, in ſetting forth the power and efficacy of living faith: it was a glorious time, truth being over all. In the afternoon, it was thought ſeveral hundreds attended, moſtly of the people called methodiſts.

diſts. I was quite ſhut up as to miniſtry, I thought, in order to ſet an example of the important duty of ſilence to friends and others. The meeting concluded with an awful ſolemnity, which I hope was profitable to many. I went from thence to Skipton, where the meeting was large, and the power of God's eternal truth went forth in a ſearching awakening teſtimony, as well as in a refreſhing ſtream of conſolation, to thoſe who ſtood in need of encouragement, in their travels towards the city of God. I hope it was a profitable time to many. I had a ſmall meeting next day at Airton; it was a heavy painful time of ſilence in the fore part; but the Lord was pleaſed to appear, and afford ability to ſearch ſome barren profeſſors, by opening their ſtates to them, with which they ſeemed ſomewhat affected; but alas! how hard it is to reach effectually unto thoſe who are ſettled as upon their lees, living in a ſtate of mind that can reſt ſatisfied in an empty profeſſion. Next day I had a pretty large meeting at Settle: there I found the life of religion much depreſſed, with an earthly formal ſpirit; but through divine goodneſs, truth aroſe and prevailed over it, for the preſent, and was exalted, as being the one thing needful. I went from thence to Lotherſdale, where I had a very large meeting; the Lord enabling me, otherwiſe a poor helpleſs creature, to bear a thorough teſtimony,

mony, ſuited to the various ſtates of thoſe preſent; and his glorious name was exalted above every name. From thence I went to the houſe of my beloved friends, Jonathan and Margaret Raine, at Trawden; whom, for their tender regard to me, when I wanted ſuccour both for body and mind, I have heretofore, more than once, had occaſion to make mention of; as likewiſe of the Ecroyd's family. We greatly rejoiced in the opportunity of one another's company once more; truth having nearly united us in our former acquaintance. I ſtaid thereaway ſomething more than a week, attending ſeveral meetings there, and at Marſden Height; wherein, eſpecially at ſome of them, the Lord was eminently with us, opening the wells of ſalvation, that we might drink together, and ſing praiſes to him, the fountain of all good. I had great openneſs in my ſervice amongſt them; and we took our leave of one another, in a ſweet ſenſe of God's love, uniting our hearts one to another. On ſecond-day, the firſt of the 10th month, I ſet out for Lancaſter, being accompanied by my friend Jonathan Raine, in order to be at their quarterly-meeting. I was at their monthly-meeting there on third-day, where I had ſome conſiderable ſervice. Fourth-day in the morning was held their meeting of miniſters and elders; which was to comfort and edification. I found myſelf concerned to ſet forth

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the nature of true goſpel miniſtry; as alſo, to point out ſome dangers which might, without a ſteady care and watchfulneſs, attend thoſe exerciſed therein. It was, I hope, a profitable opportunity to ſome preſent. The ſame day was held the quarterly-meeting, wherein the Lord was graciouſly pleaſed, according to his wonted goodneſs, to appear for the help of his ſincerely concerned labourers; as, bleſſed be his worthy name, he is found of thoſe that truly ſeek him, and doth not fail thoſe who lean upon him; and not to their own underſtanding, nor to former experience of his aſſiſting power and wiſdom. Truth was greatly in dominion, and friends much edified, the unity of the one ſpirit being livingly enjoyed. I went next day, accompanied by Samuel Fothergill, William Backhouſe, and William Dilworth, to the quarterly-meeting at Kendal. The ſelect meeting for miniſters and elders was held that afternoon; I had ſome good open ſervice therein, on the nature of goſpel miniſtry, and the myſterious workings of Satan in his transformations. It was a time of edification and comfort. Next day was held the quarterly-meeting; in the fore part for worſhip, and after for the diſcipline of the church, wherein I had ſome ſervice. Things were but low: we had a large meeting in the evening, both of friends and others; it was, through the pure efficacy of divine virtue, a bleſſed opportunity. I was largely opened

ed in teſtimony concerning Chriſt, the divine light, which enlightens every man coming into the world. It ended in ſolemn prayer and praiſes to almighty God; our friend Samuel Fothergill being engaged therein, in a very powerful and affecting manner. I ſtaid at Kendal, to attend their firſt-day meetings; at both which, eſpecially the latter, I was very largely opened, to declare the truth with power, which affected and tendered many hearts, there being a great number of friends, moſtly of a younger ſort, in that meeting; it having been ſtripped, like many other places of late, of divers ſubſtantial elders. My labour was very earneſt, that the riſing youth might come rightly under the yoke of Chriſt; that they might be really prepared, and fitted to ſucceed thoſe who are removed hence, having finiſhed their day's work. I went from thence, accompanied by ſeveral friends, and had a meeting at Grayrigg, to good ſatisfaction. The teſtimony of truth went forth with clearneſs and good demonſtration, tending to awaken the careleſs, as well as to ſtrengthen and encourage the honeſt-hearted. I returned to Kendal, and went next day, accompanied by many friends, to a general meeting at Windermoor. The Lord's bleſſed power was livingly felt in that meeting, whereby I was enabled, from the expreſſions of our Lord to Nicodemus, to ſhew the neceſ-

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ſity of regeneration, or the new birth; a doctrine highly neceſſary to be preſſingly recommended to the youth in our ſociety; and carefully weighed by them, leſt any ſhould vainly hope for an entrance into the kingdom of God, by ſucceeding their anceſtors in the profeſſion, and confeſſion of the truth. A lamentable error! many I fear have fallen into, imagining they are God's people, without his nature being brought forth in them; or, as ſaith the apoſtle, being made partakers of the divine nature, and eſcaping the corruptions that are in the world through luſt. Great opportunity have ſuch, by education, the writings of our predeceſſors, and alſo by the goſpel miniſtry the Lord hath been pleaſed to bleſs our ſociety withal, to collect and treaſure up a great deal of knowledge in the ſpeculative underſtanding part, even to profeſs and confeſs the truth in the ſame words, or language made uſe of, by thoſe who really learned it in the ſchool of Chriſt. This is no more than an image or picture of the thing itſelf, without life or ſavour; therefore an abomination to the living God, and his quickened people. I have touched the more cloſely on this head, being apprehenſive the danger is very great, which the riſing youth are expoſed to, by dwelling ſecurely, and at eaſe, as it were, in houſes they have not built, and enjoying vineyards they never planted; for great are their advantages

vantages above others, if rightly improved; otherwiſe, this muſt increaſe the weight of their condemnation. I have divers times looked upon the mournful condition of thoſe who truſt, as above hinted, in the religion of their education, to be aptly ſet forth in the holy ſcriptures, by an hungry man dreaming that he eateth, and behold, when he awaketh, his ſoul is empty. Oh, that all may deeply and carefully ponder in their hearts, what they have known in deed and in truth, of the new birth, with the ſore labour and pangs thereof! I cannot conceive, if they are ſerious, and conſider the importance of the caſe, but they will ſoon diſcover how it is with them in this reſpect, by obſerving which way their minds are bent, and thoughts employed; whether towards earthly or heavenly things. Thoſe who are born from above, or riſen with Chriſt, which is the ſame thing, it is natural for them to ſeek thoſe things which are above; their affections being fixed thereon. So, on the other hand, that which is born of the fleſh is but fleſh, and can riſe no higher than what appertains to this tranſitory world; for fleſh and blood cannot inherit God's kingdom; and it is ſaid, thoſe who are in the fleſh cannot pleaſe God. The apoſtolick advice therefore, is to walk in the ſpirit; that is, let the ſpirit of Chriſt be your guide and director, how to order your lives and converſation in all things; for the children

children of God are led by his ſpirit; I hope to be excuſed in dwelling a little on this ſubject, as my mind has often greatly feared, that the deſcendants of the Lord's worthies who were full of faith and good works, ſhould take their reſt in the outſide of things, valuing themſelves on being the offspring of ſuch: a ſorrowful miſtake which the Jews fell into! May all duly conſider, that it is impoſſible to be the children of Abraham, unleſs they do the works of Abraham.

Truth was greatly in dominion that day, and many hearts were much tendered and contrited before the Lord; to whom be everlaſting praiſes, Amen! The next meeting was at the Height, where I had cloſe rouſing ſervice, in order to awaken careleſs formal profeſſors. The day following I had a large meeting at Coltis, near Hawkſhead; where I was favoured with great openneſs upon the nature of true faith, and that it muſt be evidenced by good works; for faith, when only an aſſent or conſent of the mind to principles of religion true in themſelves, being alone, is dead, as a body is without the ſpirit. The power of truth had great dominion, it being a time not eaſily to be forgot. The next day I had a meeting at Swarthmoor; there alſo I was led to ſpeak largely of faith, viz. of hiſtorical faith, implicit faith, and to ſet forth the nature of that faith

which was once delivered to the ſaints; being their victory over the world, and all the corruptions thereof. It works by love, to the purifying of the heart, and when the heart is made pure, we can thereby ſee God. "Bleſſed are the pure "in heart, ſaid Chriſt, for they ſhall ſee "God." And his apoſtle ſaid, "By faith "we come to ſee him that is inviſible." It is plain, from the holy ſcripture, that it proceeds from a divine principle in man; for it is the evidence of things not ſeen, and the ſubſtance of things hoped for. No man can poſſibly pleaſe God without it. O that mankind would carefully examine themſelves, whether or no they be in this faith! If they be in it, they cannot be ſtrangers to Chriſt, inwardly revealed; for he dwells in the hearts of true believers by faith; his kingdom being within, where all his laws and ordinances are diſcovered, clearly underſtood, and willingly obeyed. No complaint, when this faith is received and held in a pure conſcience, of hard things being required, or his commandments being grievous; but a ſoul, endued with this powerful principle, can ſay with ſincerity, the Lord's ways are ways of pleaſantneſs, and his paths are paths of peace. It was a good time, and I hope profitable to many. The next meeting I had was at Preſton, near Kendal; there I was earneſtly concerned to ſtir up friends to more faithful-

faithfulneſs, and a cloſer union one with another. It was a laborious time, but the bleſſed truth prevailed and carried through, to mine own eaſe in a good degree. I went from thence to Briggflats, near Sedburg. The meeting was large, and for ſome time heavy and afflicting; but it pleaſed the great Maſter of our aſſemblies to ariſe, without whoſe gracious help his poor inſtruments can do nothing to any good purpoſe. It was a ſolemn awakening time; I hope to be remembered by many. I had a meeting next day at Ravenſtondale, which was a laborious trying time: my way was ſhut up as to miniſtry; friends ſeemed too much at eaſe in a profeſſion. When this is the caſe, the life of religion is exceedingly depreſſed; ſo that thoſe, who feel its ſtate, muſt ſuffer therewith, until it pleaſe the Lord to raiſe his pure ſeed, in judgment againſt evil in people's minds: then man falls under for the preſent, and confeſſes to that name or power given under heaven for his ſalvation. But alas! he ſoon denies it again, by giving way to a contrary power; an enemy to God and his own ſoul. In ſuch ups and downs, changes and conflicts, by the working of contrary powers in their minds, many weary out their days in vain, becauſe they will not reſolve to chooſe the good, and to eſchew the evil, that they might be eſtabliſhed upon the rock of ages for ever. The next day I had another meet-

ing at Preſton; it was a time of cloſe labour, yet through gracious help, I hope it was a ſerviceable meeting. I went from thence to Yeoland; this was a ſuffering time, much of the teſtimony given me then to bear, went forth ſharp againſt ſuch who were ſtrong, and confident in profeſſion, without real experience of the living virtue, and holy efficacy of God's eternal truth, to quicken and ſeaſon their ſpirits. We find it very hard to gain any entrance on ſuch. The teſtimony is often felt to rebound, which in low times is a great diſcouragement to the poor inſtrument. Here the faith and patience of the goſpel muſt be exerciſed. I underſtood after meeting, that the ſtate of ſome preſent had been remarkably ſpoken to that day, which tended to humble my mind in thankfulneſs before the Lord, for his gracious help and guidance. After theſe exerciſing painful times, doubts are apt to enter, and fears to poſſeſs the mind, leſt we have been miſtaken, in what we apprehend the Lord required of us to deliver. (I ſay us, as I do not doubt but it has been the experience of many others, as well as mine.) This ought to be carefully guarded againſt, leſt the poor inſtrument ſink thereby, below its ſervice, by giving away its ſtrength and ſure defence. The ſoul's armour and weapons being thus imprudently given away, or caſt off, our ſpirits are weaker than thoſe of others,

others, and conſequently fall under them. Here that dominion, in which there is ability to teach, may be loſt. There is great danger alſo, on the other hand, of being too confident and ſecure, as I have obſerved ſome, after they have darkened counſel, by a multitude of words without right knowledge, and exceedingly burthened the living, appear quite chearful, and full of ſatisfaction, ſeeming as if thoroughly pleaſed themſelves: which is a lamentable blindneſs, and diſcovers them to be at a great diſtance from the dictates and holy impreſſions of truth. This is what all ought earneſtly to pray they may be preſerved from, walking carefully in the middle path, retaining a jealouſy over themſelves, with a ſingle eye to God's honour, and the promotion of his truth. Then will their feet be ſhod with the preparations of the goſpel of peace, and will appear beautiful as upon the mountains. I went from Yeoland to Lancaſter, and attended their meetings on firſt-day, where I had good open ſervice, truth being comfortably in dominion, and friends thereby nearly united one to another. From Lancaſter I went to the following meetings, Filde, Frekleſton, Preſton, Langtree, and Aſhton. They were generally ſmall, and the life of religion at a very low ebb. I was favoured with ſtrength to diſcharge the ſervice required, in a cloſe painful labour for their help and

recovery. But alas! great is the declenſion in thoſe parts, and I fear but little laid to heart. The next meeting I went to was at Hartſhaw, being a general meeting, which was very large, and although ſomething heavy and painful in the fore part, yet, through divine goodneſs, it proved a ſolemn ſerviceable meeting, and by ſtrength and wiſdom received from above, divers weighty goſpel truths were delivered, to the comfort and edification of many. I had that evening a large meeting at Warrington; but, as heretofore in the ſame place, I felt their life and dependance was too much upon and after declarations. I found it my duty to diſappoint that ſpirit, by ſitting the whole time in ſilence. I went from thence to my valuable friends, John and Joſhua Toft's, near Leek in Staffordſhire, having Samuel Fothergill for company and guide. I had a ſerviceable meeting at Leek; my labour was cloſe in plain dealing with ſome, who appeared to me too much exalted in their own wiſdom, and conceit of themſelves, whereby the ſimplicity of the truth was too much overlooked by them. On fifth-day, the 1ſt of the 11th month, being accompanied by Joſhua Toft, I went to Stafford, and had a ſmall poor meeting there. Next day in the evening we had a meeting at Tamworth, which was large, being chiefly made up with the conſiderable inhabitants of the town.

town. The publick ſervice thereof fell upon my companion, with which I was well pleaſed, but found my mind not clear of friends belonging to that meeting, and therefore deſired to have a meeting with them next day, at a friend's houſe, as I was deſirous to have friends only. I had cloſe ſearching ſervice amongſt them, yet to my comfort and great relief in the end. On firſt-day, the 4th, I was at Birmingham meetings; the forenoon was a good open time, wherein the teſtimony of truth was exalted; but the afternoon proved a heavy painful meeting; my way was quite ſhut up as to miniſtry. Now apprehending myſelf diſcharged from further ſervice in this journey, I on ſecond-day morning ſet my face homewards, and got to Northampton that night, and next day to Hitchind, and got home on fourth-day, the 7th of the 11th month, finding my dear wife and family well; being thankful, as we had great cauſe, to the fountain of all our mercies, for his providential care over us, when outwardly ſeparated for his ſervice ſake. I was from home this journey, about ten weeks and three days, in which time I travelled, by account, about 760 miles, and was at about fifty-five meetings. In the year 1754, I travelled with my eſteemed friend, John Churchman, through Hampſhire, the Iſle of Wight, and part of Surry; the particulars whereof I cannot at preſent find;

but I remember it was the laſt of his travels in this nation, and that we were nearly united in the ſervice; the power and wiſdom of truth being livingly and comfortably with us, enabling us to labour with diligence for the promotion of truth, and our own peace. In the fore part of the year 1756, I being in company with my eſteemed friend, Peter Andrews, from America, ſometimes viſiting meetings in the city of London, was ſeized with a violent diſorder; it was with conſiderable difficulty I got home, and ſoon took my chamber, where I continued many weeks under great affliction of body, and alſo of mind at times, which I have divers times experienced as a further trial of my faith and patience. The Lord has been pleaſed to withdraw his comforting enlivening preſence; I have thought rather more ſo in thoſe times of bodily afflictions, than others; for wiſe ends, beſt known to himſelf. Oh! who can underſtand or conceive the anxiety of the mind, when this is the caſe, except thoſe who have felt the ſame? But, through divine favour, it was not ſo with me always, eſpecially the laſt of my great illneſſes, which was the latter end of 1758, when the joys of heaven ſo opened upon my ſoul, as I had never known before, which made me willing to hope that I was near entering into the full fruition thereof. How ſtrong were my deſires then to be diſſolved, and to be

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with Chriſt for ever! Ready to ſay, now let thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation! but I was not then accepted herein, neither was my mind afterwards free from ſome fears and doubts, that I had offended a gracious God, by an overanxious deſire to be removed from a militant to a triumphant ſtate. The example of our Lord (though he was the only begotten Son) in addreſſing the Father, is highly worthy to be ever remembered by us, in all our deſires and prayers, viz. "Nevertheleſs, not my will, but thine be "done!" The above hints may fall into the hands of ſome poor afflicted perſons, to whom they may afford comfort, by obſerving, they are not quite ſingular in their trials, and from thence, through the divine bleſſings, receive ſome encouragement: which is my reaſon for penning them, as well as many other remarks in the courſe of this journal; even on my moſt inward and hidden trials. I have had great cauſe to bleſs and praiſe the Lord, many times ſince, when I have obſerved the great advantage of thoſe very pinching ſeaſons of affliction, how much they tend to refine, and to eſtabliſh the ſoul upon the rock of ages, yielding the peaceable fruits of righteouſneſs to thoſe who are properly exerciſed thereby. I had very little health from the time that I was taken before-mentioned, for about two years; yet was enabled, in 1757, to viſit friends

friends meetings in Kent, Suſſex, and ſome few meetings in Hampſhire, &c. I ſet out from home the 12th of the 7th month, and croſſed the River Thames at Graveſend, where by appointment I met my friend Joſeph Taylor, and with him Joſeph Wood, and Stephen Jackſon, all from London. We went that afternoon to Rocheſter, where about ſix in the evening we had a meeting, there being a meeting-houſe; though I think but one perſon (then) a young woman, who made profeſſion with us. Many others came, and there was an openneſs to declare the doctrines of truth largely amongſt them, which I hope was not altogether in vain. From thence we all went to Canterbury, except Stephen Jackſon, who returned home. We had a meeting there, made up chiefly of profeſſors with us. The teſtimony of truth went forth in a cloſe ſearching manner, and, through mercy, it was exalted over all of a contrary nature. The Lord had the praiſe, and his ſincere followers the ſatisfaction and comfort. We had a meeting next at a place called Burchington, where there was a meeting-houſe, but none of our ſociety living in that place; the people filled the houſe, and a pretty many out of doors; they appeared, in general, a low ignorant people; yet the Lord, with whom there is no reſpect of perſons, opened the doctrines of the goſpel largely, and in a reaching affecting manner, by which

which many ſeemed to be tendered. Next day we had a meeting at Drapers, near Margate, which was ſmall, and things low, as to the life of religion. I had, in the evening, a very ſmall meeting, and ſome cloſe ſervice in it at Deal; after which, one perſon gave me ſufficient cauſe to ſee there was need of it. The next meeting was at Dover, being on ſeventh-day in the evening, as I was deſirous of being at Folkſtone on the day following. Truth opened doctrine and counſel for their help and edification, there being ſome lately convinced of our principles, who appeared tender and hopeful. I had good ſatisfaction amongſt the few friends in that place. At Folkſtone the meetings were large, but the life of religion mournfully low, and borne down, not only with thoſe things commonly called undue liberties in many, but alſo, with the form of religion, without the power of it in others. I had (as it were) a threſhing inſtrument put into mine hands, and was enabled to diſcharge the ſervice required, to my great eaſe and relief; for my ſpirit was exceedingly loaded and bowed down at that place. Oh! what pity it is, that old profeſſors, inſtead of being as pillars in the houſe of God, and as Aarons and Hurs, bearing part of the Lord's great work (ſo happily and gloriouſly begun in the earth) ſhould be a means of obſtructing the ſame, and by the carnality of their

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ſpirits, burthen and greatly depreſs the word of life, in the meſſengers of Chriſt, ſent in order to carry it on amongſt mankind: thereby rendering themſelves altogether unworthy to be named by his name; to taſte of his dainties, or to live under this latter, and as glorious a manifeſtation of evangelical light and truth, as was ever extended to mankind! Is not the great deſign of the Almightly obvious, in gathering us as a people into his fold, to ſit under his teachings, and conſequently under his glorious manifeſtation, ſhowering upon us great plenty of rain from above, and heavenly dew as upon Hermon's hills, viz. that we might be as the garden of the Lord, full of fruitful plants, and fragrant flowers, ſending forth a ſweet ſmell, yea, to be as a fountain of gardens, and wells of living water, and ſtreams from the goodly beautiful mountains of Lebanon: for it is written, "Out of the belly of him that be-"lieves, ſhall flow rivers of living water." By which it plainly appears, that the Lord's choſen people are like conduits, channels, or water-ſpouts, to convey the water of life into the wilderneſs, that it may become a fruitful field, and that the deſart land may come to rejoice, and bloſſom as a roſe; alſo into the ſea, viz. amongſt the nations, languages, tongues and people*,

* See Ezekiel xlvii.

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to heal the fiſhes that are in this ſea, viz. the backſliders and diſtempered of mankind. But oh, how ſlowly doth this work go on! And what a little progreſs it hath yet made, to what was expected by thoſe valiants, who firſt engaged againſt Babylon in the morning of our day, and made that kingdom ſhake! But many under the ſame profeſſion in this day, are turned againſt the truth, and at the ſame time they pretend to maintain its cauſe, they are ſupporting and ſtrengthening the kingdom of Babylon all in their power, which is exceeding ſtrange to think, and perhaps would not be believed by hundreds that really are doing it. The reaſon is, they firſt of all have taken ſome draughts of the wine, out of the whore of Babylon's golden cup, whereby they are ſo intoxicated, as not to know what they are doing; ſo that, when they think they are ſerving God, they are ſerving Satan. Were not the Jews drunk with this cup, when they dreamed that God was their father, and at the ſame time were in reality of their father the Devil, doing his works, when they thought they were doing God's works? This woeful miſtake has been, and is almoſt general amongſt mankind. When they ſuppreſs the meaſure of grace in themſelves, and drink a few draughts as aboveſaid, they are then fit to follow antichriſt whitherſoever he will lead them; but he will take care, not to have much croſs to

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the will of the fleſh in his religion, leſt they ſhould be tempted to leave him; that being the very reaſon of the violence they have offered to the divine witneſs, which formerly roſe up againſt them in their minds, viz. becauſe they ſaw if they followed that, the croſs muſt be taken up, and ſelf muſt be denied. At this they have ſtumbled; and although little ſenſe is at preſent retained thereof, by reaſon of the intoxication before mentioned, yet when they are ſummoned before the judgment-ſeat of Chriſt, and the books come to be opened, all will then ſee things as they really are, which do not at all change their natures, though, by a defect in this capacity, they be not ſeen or underſtood at preſent.

It is worthy to be remembered, and deeply pondered by great numbers in our ſociety, that it was the rebellion, and unfaithfulneſs of the children of Iſrael, that was the cauſe of their being turned back again into a barren, doleful, howling wilderneſs, when near the borders of the land of promiſe. They doubtleſs might then have entered, ſubdued the idolatrous inhabitants, and taken full poſſeſſion thereof, had they believed in, and obeyed that mighty Jehovah, who with an outſtretched arm had brought them out of the land of Egypt, dividing the Red Sea in mercy to them, and for the deſtruction of their enemies. But oh! what a long wilderneſs they had afterwards, for about the

the ſpace of thirty-eight years, until all that people had fallen, except Caleb and Joſhua, men of upright hearts, whom the Lord honoured with being the leaders of an entire new people, to poſſeſs the land. Cannot the empty formal profeſſors amongſt us, who, under great pretenſions, have ſuffered a heart of unbelief, a rebellious heart, that has departed from the living God, and embraced this preſent world, read their own condemnation in the before-mentioned account? Shall they ever enter into the heavenly Canaan? or be accounted worthy to carry on his glorious work in the earth? No, verily; but they muſt fall into great condemnation, except they repent, and redeem their miſ-ſpent time, and another people be raiſed to maintain this glorious cauſe, to whom the Caleb's and Joſhua's in our ſociety will be as leaders and directors; like Priſcillas and Aquilas, to expound unto them (who enquire the way to Sion) the way of the Lord more perfectly; for I am fully perſuaded, our ſociety will not ceaſe to be a people, nor the glory ever depart therefrom wholly, as it did from the Jewiſh, and in a great degree the lapſed Chriſtian church. I have no doubt, but that a people will be preſerved, from generation to generation, to contend earneſtly for the faith once delivered to the ſaints, and to maintain the ſame with the doctrine and principle reſulting therefrom; ſo eminently revived in our predeceſ-

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ſors, and moſt ſurely believed by us. So that when it ſhall pleaſe the Lord to awaken the nations, there will be no occaſion to expect new diſcoveries, or other manifeſtations, but the Lord will ſhew where he feeds his flock, and where they lie down at noon. I do not expect the preſent lethargy, and almoſt univerſal indifference of all denominations of Chriſtians about religion, is to continue very long, for the Lord's ſoul abhors it. I am fully perſuaded he will ariſe, in dreadful majeſty, to ſhake terribly the earth; the power, wiſdom, policy, and ſplendor thereof, and not only the earth, but the heavens alſo, that he may remove thoſe things which can be ſhaken, that thoſe things that cannot be ſhaken may remain. Then ſhall people ſee how empty and fruitleſs their religious pretenſions have been. Then will their eyes and cries be to the Lord, to ſhew them the paſture of the flock of his companions. Then will mankind receive a kingdom, which cannot be ſhaken. But, oh! the bitter cups that muſt be drank, and the phials of God's wrath that muſt be poured upon nations and kingdoms, before mankind in general will be humbled enough, to ſubmit to the yoke of Chriſt, and to learn of him, who is meek and low in heart. But he is Lord of lords, and King of kings, and can turn and overturn, until the inhabitants of the earth are willing that he ſhould

reign

reign whoſe right it is; "for when the "judgments of the Lord are in the earth, "the inhabitants of the world will learn "righteouſneſs."

Great and marvellous hath been the Lord's condeſcenſion and goodneſs, manifeſted for our help and preſervation many ways; one whereof I cannot well omit a ſhort remark upon, viz. the reviving of antient zeal for the promotion of diſcipline and good order, which I find is almoſt general throughout the ſociety, that ſpirit of ſound judgment, and the burning of that holy fire, which the Lord doth kindle in the hearts of faithful, has never been wholly extinguiſhed, ſince we have been a people; though in ſome places, through the neglect of many, it hath burned rather faint and languid. This has of late been much augmented, and the number of thoſe who will not take bribes (that is, through favour and affection pervert judgment) increaſed. I pray God, for his great name's ſake, and his people's preſervation, this good work may proſper! Publick miniſtry, though a great bleſſing, help, and comfort to God's people, may be ſhunned, evaded, and turned off by individuals: but the church cannot eaſily loſe ground, under a godly, impartial adminiſtration of ſound judgment, and dealing in the way of good order and diſcipline, as this brings judgment home; Thou art the man. Here in-

dividuals muſt condemn the evil, or be diſunited from the body, that it may not be infected, or endangered by their defection. I went from Folkſtone to Maizam, where I had a meeting, and ſome cloſe ſearching labour, in order to awaken drowſy lukewarm profeſſors. I had meetings alſo at Aſhford, Tenterden, and Cranbrooke, where I found things exceeding low as to truth and friends, and but very little of either ſubſtance, or even form, to be met with. My ſpirit was much affected with ſorrow and mourning, in viewing the deplorable eſtate of the ſociety in this county; yet I endeavoured with patience to wade along in my ſervice, and to diſcharge the duty required of me.

I then proceeded to viſit Suſſex. The firſt meeting I had in that county, was Gardner-Street; I could find but very few, if any, truly alive in religion there. I had hard cloſe work with the unfaithful, in ſome important branches of our Chriſtian teſtimony, to which I was immediately led; for I knew nothing of their ſtate, by outward information. I had meetings alſo at Lewes, Brighthelmſtone, and Arundel. At all which places, I found the life of religion much depreſſed. My ſervice was cloſe and ſearching; but alas! carnal profeſſors are very hard to be made ſenſible of their deplorable condition. From Arundel I went to Chicheſter, where I had a meeting, and good open ſervice, not only to ſtir up the careleſs

careleſs to more fervent labour, but alſo to encourage and ſtrengthen ſome tender-hearted travellers Zion-wards. It was, through the holy efficacy of truth, a bleſſed time. I went from thence to Alton, in Hampſhire, and attended their firſt-day meeting. There is a large body of friends, amongſt whom, the great Maſter of our aſſemblies opened doctrine and counſel, ſuited to their ſeveral ſtates, and the bleſſed truth was in great dominion that day. The next meeting I had was at Godalming, where I had very cloſe heavy ſervice, being made ſenſible of much indifference, and lukewarmneſs in ſome profeſſors. It was often my lot to labour for the ſtirring up and reviving of ſuch: but alas! it is hard work, yet ſufficiently rewarded by the comfortable returns of true peace, in a faithful diſcharge of duty. The next meeting I had was at Staines, which was pretty open and ſatisfactory: being livingly engaged to adminiſter ſuitably to the ſeveral ſtates of thoſe preſent. I went from thence to Uxbridge, where I had open thorough ſervice, to good ſatisfaction. After which I went to High-Wickham, and had a heavy laborious meeting. The ſame day I had an evening meeting at Amerſham, in which I had ſome ſervice, though things were very low. Next day I had a meeting at Jordans, where the bleſſed truth had great dominion, and the teſtimony thereof flowed forth

freely, in doctrine and counſel, for the help and comfort of thoſe preſent. After which I went to London, where I ſtaid the firſt-day meetings over. I attended Gracechurch-Street in the morning, where I had good ſervice, and the teſtimony of truth had great dominion. I went to Devonſhire-Houſe in the afternoon, where I had alſo a good open time to declare the truth; finding much eaſe and peace of mind. The ſervice of this ſmall journey being over, I returned home the next day, having been out about four weeks, at 28 meetings, and travelled about 350 miles.

The next journey I have any account of, was chiefly in order to viſit the quarterly-meetings of Lincoln, York, Lancaſter, and Kendal. I ſet out the 16th of the 6th month, 1758, and, by appointment, met Joſeph Taylor at Cambridge, who was to be my companion as far as York. It being firſt-day, we went to their meeting in the morning, which was very ſmall, and things exceeding low, as to the life of religion. We went in the afternoon about ten miles to a general-meeting, at a place called Over, which was large, and I was largely opened therein, in cloſe awakening ſervice, tending to rouſe careleſs profeſſors, of which number there ſeemed to be many at that meeting. We proceeded after meeting as far as Erith, and next day got to Spalding, in Lincolnſhire, where we met our worthy friend,

friend, Mordecai Yarnall, from America, who was then on a religious viſit in this nation, and Samuel Neal from Ireland. The 20th in the morning we ſet out for Lincoln quarterly-meeting, which began the next day about noon, and ended the day following. Truth is at a low ebb in this county, and the diſcipline in the main but poorly managed, and the conduct of divers profeſſors adminiſters cauſe of offence; yet we were, through the extendings of merciful goodneſs, favoured with conſiderable openneſs, and pretty thorough ſervice for their help, and to our own eaſe in a good degree. After this meeting was over, my companion and I proceeded on our journey towards York, taking Leed's firſt-day meetings in our way, which were large, very heavy, and laborious. My proper buſineſs was to wade under a great weight, occaſioned by the indolent ſpirits of thoſe who were unwilling to labour, and bear their own burthens, in an example of ſilence. Next morning was held their monthly-meeting of miniſters and elders, where I had cloſe ſervice; and the ſame day that for diſcipline, which was exceeding large, our ſociety being very numerous thereabouts. The teſtimony of truth was greatly exalted therein, in treating concerning Chriſt, the everlaſting Rock upon which the church is built, whereupon only it can ſtand firm, againſt all the attempts of a potent adverſary, and

his emiſſaries. Next day we went to York, where the ſame evening was held the quarterly meeting of miniſters and elders. I had ſome open ſervice therein, particularly to miniſters. We were divinely favoured in the ſucceeding meetings, both for worſhip and diſcipline, to our edification and comfort. From York I went towards Kendal, and was, in my way, at a yearly-meeting held on a firſt-day, in a large barn near Bingley; where (it was thought) were very near a thouſand people, of other religious perſuaſions, beſides many of our own ſociety. I was largely opened therein, to preach the everlaſting goſpel, in the authority and demonſtration thereof. The people generally behaved in a ſober becoming manner, appearing well ſatisfied, which is too often the moſt we can ſay in our day, concerning ſuch memorable opportunities; whereas, our predeceſſors might have added, perhaps, that ſeveral hundreds were convinced. However, we muſt content ourſelves with the ſtate or condition of the fields of the world, in our day: and although we cannot lift up our eyes, as they could, to behold the fields white unto harveſt, yet let there be honeſt endeavours to contribute all in our power, for the bringing them forward in this reſpect, and leave the reſt to the Lord, in whoſe hands alone are times and ſeaſons. I had a meeting at Skipton that evening, to good ſatisfaction.

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I went from thence to Settle, and was at their monthly-meeting, where I had good ſervice, and ſo proceeded to Kendal, accompanied by divers friends. The ſame day was held the meeting of miniſters and elders, wherein our ancient worthy friend, James Wilſon, had excellent ſervice, to our great comfort and edification. Their quarterly-meeting of buſineſs was held next day, wherein I had good ſervice, in the opening of goſpel life and power. A bleſſed meeting it was. The Lord alone had the praiſe, who is for ever worthy thereof! I attended Kendal meetings the firſt-day following, which were very large, and precious; the everlaſting truth, and its teſtimony, being exalted over all of a contrary nature, to the great comfort of the upright in heart. I went, accompanied by our friend James Wilſon, and many others, to their general meeting, at Preſton Patrick, which was very large. My ſervice therein was cloſe, ſearching, and laborious; not only in a ſenſe of great lukewarmneſs, and indifference in ſome, but alſo the heart-burnings, diſunion, and ſecret ſmitings one againſt another, of others. It ſeemed to me, that ſpirit had ſubtilly prevailed on ſome, accounted of the foremoſt rank, to their own hurt, and the wounding of the innocent life. My ſpirit had been painfully affected with the ſame ſenſe of the ſtate of that meeting, in degree, in my

former viſits to it; but never had ſo much power and comfortable dominion over the ſame, as at this time, wherein truth mightily prevailed, to the ſubduing, at leaſt for the preſent, all that was of a contrary nature. Near the concluſion of the ſaid meeting, our worthy ancient friend, before-mentioned, publickly teſtified, that the eternal truth of God was over all, exhorting friends highly to prize ſuch bleſſed opportunities, and carefully to improve thereby.

In relating what has been done, in marvellous kindneſs and condeſcenſion, through me a poor weak inſtrument, towards the help and reſtoration of my fellow-mortals, I do ſincerely deſire, if any good is done, the Lord only may have the praiſe, honour, and glory; for he alone is worthy, and nothing belongs to the creature, but humility, reverence, obedience, and laying the mouth as in the duſt. I would be ſo underſtood throughout the whole narrative, though not always expreſſed in words.

I went from Kendal to Lancaſter. The quarterly ſelect meeting for miniſters and elders was firſt held; wherein our ancient friend, James Wilſon, before-mentioned, bore a noble, evangelical teſtimony, to the inſtruction, edification, and great comfort of friends. Next day was held their quarterly-meeting for diſcipline, in which, through the efficacy of divine power, I had ſome open weighty ſervice. I cannot well forbear

bear remarking the great ſatisfaction and pleaſure I had at this meeting, in beholding, and having the acceptable company of three honourable, worthy, ancient friends, viz. James Wilſon, Lydia Lancaſter, and Grace Chambers; who, I think, all bore living and powerful teſtimonies therein, in a very affecting manner, to the holy efficacy of that everlaſting truth, which had been with them all their life long. Oh! it was a time of much humbling encouragement, to ſee their greenneſs and fruitfulneſs in old age. I looked upon them as patterns of primitive times and friends. There is ſomething wonderfully great and excellent, ſeen only by thoſe eyes which the Lord hath opened, in the native ſimplicity of the truth, and that eſtate into which it gradually brings a man, who, in a total denial of ſelf, hath fully given up to be formed by it. This I take to have been very much the caſe with friends in the beginning, which rendered them ſo very obnoxious to the ſpirit of the world; than which, there is nothing more oppoſite to a redeemed ſtate: ſo that the more any are drawn out of the corrupt ways, and ſpirit of the world, the more they are hated by it. This is obvious, when we conſider the treatment which Chriſt our Lord, in whom the Godhead dwelt bodily, met with. If many in profeſſion with us are nearer in unity and peace with the world now, than our friends were formerly,

formerly, let it not be underſtood as a token of their advancement in the nature and ſpirit of true religion; but the contrary, viz. that they are fallen nearer thereunto, and become more like it in ſpirit, though ſomewhat different as to the exterior part of religion, which the world cares not much for, when it finds that, in the main, we are making advances towards them. Our friends formerly delivered themſelves in miniſtry and writing, in a plain, ſimple ſtile and language, becoming the concern they were ſincerely engaged to promote; chiefly aiming to ſpeak and write, ſo as to convey the power and efficacy of the pure truth, to that of God in the conſciences of men. It is no ſmall glory to the righteous cauſe we are engaged to promote, that it has made ſuch a mighty progreſs in the world, upon a better foundation than that of human helps and learned accompliſhments. The very firſt and moſt eminent inſtruments, raiſed to propagate the ſame, were illiterate men, agreeable to what Paul delivers, 1 Cor. chap. i. ver. 26, 27, 28, and 29. May theſe things be weightily conſidered by all thoſe, who ſeem to aim at ſeeking credit to the ſociety, by means of thoſe outward embelliſhments, from which our worthy ancients were wholly turned, to ſeek and wait for that living power, and holy authority, which alone is able to carry on the work of man's redemption to the

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end of time: the departure from which opened the door effectually for the apoſtacy to overſpread; then human wiſdom and learning became, in the eſtimation of degenerate Chriſtians, eſſentially neceſſary to make miniſters of the goſpel. But the early miniſters, and writers in the Chriſtian church, became very eminent another way, as we have great reaſon to believe moſt of them were illiterate men; and ſuch of them who had attained human learning, when the power of the goſpel was inwardly revealed, laid all ſuch accompliſhments down at the feet of that power, to whom every knee muſt bow, and every tongue muſt confeſs: ſo that we find them counting all that as droſs and dung, to which men, in their corrupt wills and wiſdom, give the higheſt place for uſefulneſs, as above hinted. And I think, ſome amongſt us fall very little ſhort of the ſame diſpoſition of mind, though they do not care to own it in words; for I have divers times obſerved, ſome have but little reliſh or taſte for the ſubſtantial truths of the goſpel, in a plain ſimple dreſs; nor to read books, holding forth the ſame, unleſs they find ſome delicacy in the ſtile and compoſition. An honeſt ſubſtantial miniſter may wade into the ſeveral ſtates of people, in order to bring forth ſuitably thereunto, in the native ſimplicity of the truth, and his labour herein be ſeen, gladly owned and received,

received, by the circumciſed in heart and ears, where their lot is caſt; yet the ſort of people amongſt us above-mentioned, of which I fear there are many, do not know, nor much regard them, ſcarcely thinking it worth their while to attend the meetings ſuch are engaged to viſit. But if they hear of one coming who is noted for learning and eloquence, though perhaps far ſhort of the other in depth of experience, what following after them from meeting to meeting! Enough, if the inſtrument is not pretty well grounded, to puff it up with a vain conceit of itſelf, and to exalt it above meaſure. Some have with ſorrow obſerved, much hurt has been done amongſt us, by ſuch great imprudence. I have often ſeen reaſon to conclude, popularity and common applauſe is no ſafe rule to judge of the real worth of a miniſter. I have therefore, when I have heard much crying-up of any inſtrument, been apt to doubt its ſafe ſtanding, and holding out to the end; which it cannot poſſibly do, if the ſame deſire prevails to ſpeak, as there is in ſuch people to hear. I am perſuaded, if ſuch keep upon a right bottom, they will, at times, find it their duty to ſtarve and diſappoint ſuch cravings after words.

I had an open ſatisfactory meeting at Lancaſter the day after the quarterly-meeting, in which the holy virtue of truth greatly united friends, in the bond of love and peace. The

14th

14th of the 7th month I ſet out, in company with my kind friends, Jonathan Raine and wife, William Dilworth, and Tabitha Ecroyd, and lodged that night at Watton, near Preſton. Next morning I took my leave of the above ſaid friends, in much near affection, except William Dilworth, who accompanied me to Warrington that day. The next, being the firſt of the week, I attended Penketh meeting in the morning, and Warrington in the afternoon. At both which, my labour in the miniſtry was heavy and painful, on account of the formal, lifeleſs ſtate of too many, who, by their age and long profeſſion, might have been as pillars in the church; as well as the chaffineſs, and want of ſolid experience, by their not yielding to the viſitation of truth, in many of a younger rank. Thus it is, when heavenly bleſſings have been ſhowered down upon people, not duly improving thereby, they become more inſenſible than others, who have not been ſo highly favoured. I was enabled to diſcharge the ſervice required, in a ſearching, awakening manner, to my own relief in a good degree. I went the next day to my worthy friend, Joſhua Toft's, near Leek, who had then loſt his ſight, but ſeemed freſh and lively in his ſpirit. We had great ſatisfaction in company and converſation with each other. I ſtaid one whole day with him and his brother, and then proceeded towards Worceſter, taking

taking meetings at Dudley and Stourbridge. I had ſome open ſatisfactory ſervice at the firſt, and a very laborious painful time, in ſilence, at the other, where truth ſeemed to me much depreſſed by wrong things. On ſeventh-day I went from thence to Worceſter, and attended their firſt-day meetings, andwas mournfully affected therein, with a ſenſe of lukewarmneſs in many profeſſors, finding it very hard for the life and power of truth to ariſe into dominion, ſo as to make them ſenſible of their ſtates. My labour was for the moſt part in ſilence, though I had ſome cloſe publick ſervice. I went after the laſt meeting as far as Eveſham, on my way to London, and from thence, the next day home to my dear wife, and found her well; which, together with other favours, I was, through infinite kindneſs, made a partaker of in this journey, bowed my mind in humble thankfulneſs to the bountiful author of all bleſſings, who is alone worthy of dominion and worſhip for evermore. I was from home about five weeks and five days, and travelled, by account, 664 miles, and was at 37 meetings.

I have preſerved no account in writing, of my travelling in the ſervice of truth, after I returned from the laſt-mentioned journey, until the fore part of the year 1760, when I entered upon my journey, in order to viſit the meetings of friends in the nation of

Ireland

Ireland a ſecond time; having had it weightily upon my mind, at times, for ſome years. But when it drew near, I clearly ſaw the time fixed to ſet out, which I did the firſt of the 3d month, in the aforeſaid year, and went to London. The 2d being on firſt-day, I went to Grace-church-Street meeting in the morning. My buſineſs therein was to ſet an example of ſilence. In the afternoon I had good open ſervice at Devonſhire-Houſe meeting. On ſecond-day morning the 3d I went into the Weſt-Cheſter ſtage coach, and arrived at that city on fifth-day night, the 6th. I went next day to Park-Gate, to inquire for a paſſage, where I found divers veſſels ready to ſail; yet the wind being contrary, it was uncertain when; ſome having already waited near a month for a fair wind. I returned to Cheſter that night, and next day was poorly of a cold, having, ſince my great illneſs, been very tender in my lungs, and apt to be afflicted with an aſthmatick diſorder; ſo that travelling, eſpecially in cold foggy weather, became very unpleaſant for me to bear, having endured conſiderable hardſhips in my journey from London, by ſuch weather, and the motion of the coach. But all was made up, in the ſweet enjoyment of that pure love, which makes hard things eaſy, and bitter things ſweet. The 9th, being firſt-day, I was at Cheſter meeting, the number of friends being but

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ſmall, and the life of religion very low; yet it pleaſed divine goodneſs to extend merciful help, giving me openneſs, in the ſpringing up of life, to adminiſter ſuitably for their advantage, I hope, if rightly improved. The 10th in the morning, having hired a guide and two horſes, I ſet out for Holy Head, in order to take a paſſage for Dublin, in one of the packets, and got thither next day about ſix in the evening. Here I found one of the packets was to ſail early next morning. I went on board the 12th, about ſix o'clock in the morning, and landed at Dublin about ſix in the evening, the ſame day, having had an eaſy paſſage, and civil uſage on board, and was kindly received by my open-hearted friends, Samuel Judd and family. I was pretty much fatigued with travelling, being alſo afflicted with a cold upon my lungs, which was aggravated by the thick ſulphurous air of Dublin. Yet the pure virtue, and holy anointing of the precious truth, carried through and over all weakneſs, both of body and mind. My ſoul being enabled to extol, and magnify the God of my ſalvation, for his gracious ſupport every way; for indeed, humanly looking and judging of things, it might not have appeared prudent, conſidering my weak and infirm ſtate of body, eſpecially alone, to have undertook ſuch a journey; but the power of goſpel love gaining the aſcendancy over all reaſonings

ings and conſultations with fleſh and blood, made me willing to give up life and all, in anſwering the Lord's requirings, and to purſue what he was pleaſed to call me unto, as far as ability of body would admit. This is a great myſtery to the carnal man, but it hath as real an exiſtence in a redeemed mind, as that a principle of ſelf-love is the ſpring of action in an unredeemed mind. On ſixth-day, the 13th, I went to the week day meeting at Sycamore-Alley, where humbling goodneſs was refreſhingly near, and opened the doctrines of truth largely and livingly, to the comfort of many hearts. On firſt-day, the 16th, I went to Meath-Street in the morning, where I had thorough ſervice, to mine own great comfort and eaſe; though my ſpirit was much grieved, to view the havock made amongſt friends in that great city, by undue liberties; but moſt of all under a mournful ſenſe, that the dragon's tail had drawn ſome of the ſtars down again, into earthly pollutions, and cauſed a bad ſavour. This was offenſive to my ſoul, even as a nuiſance in that meeting. May others harm and miſcarriages cauſe all the Lord's anointed to be very watchful. I went to Sycamore-Alley in the afternoon, where the meeting was very large. Silent waiting upon God was my ſervice therein, in which I had peace and comfort; and towards the concluſion, there was an awful ſolemnity, in a remark-

able manner, over the meeting, wherein the excellency of ſilent worſhip appeared. On ſecond-day, the 17th, I went to Baltibois, and had a meeting there. Next day I had cloſe rouſing ſervice therein; the teſtimony of truth went forth very ſharp againſt haughty libertine ſpirits. There I met my good friend Abraham Shakleton, who travelled with me moſt of the time I was in that nation. Of him, I think, it may be ſaid, as was of Nathaniel, "Behold an "Iſraelite indeed, in whom there is no "guile!" He was a great comfort and help to me, and though he did not appear publickly as a miniſter; yet he would drop tender advice at times, in families, in a very affecting manner. His whole converſation, looks, and deportment, was ſo leavened and tempered with the good, that I looked upon him as a preacher of righteouſneſs whereever he came. I went with him, after the aboveſaid meeting, to his houſe at Ballytore, where next day I had a precious open meeting, and good thorough ſervice therein; the bleſſed unchangeable truth being in dominion over all. The 20th I had a good ſerviceable meeting at Athy, and the next day another at Rathanyon, in which there was a wonderful manifeſtation of the divine power, and much clearneſs in opening the doctrines of truth; ſo that I believe there were few, if any, but were ſenſibly affected therewith. I hope ſuch great extendings of

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favour will not be eaſily forgot. From thence I went to Edenderry, and was at their meeting on firſt-day, the 23d, which was a very large meeting, and the power and wiſdom of truth was eminently manifeſted, in furniſhing with ability, to divide the word aright to the ſeveral ſtates in that great meeting. It was in much dread and weight, not ſparing any rank or ſtation in the ſociety. All there, I believe, through divine favour, had ſome ſhare of that day's work: I hope not eaſily to be forgotten. May the Lord alone have the praiſe! for he is the author of all the good that is, or can be done. The 25th I had a large meeting at Mount-Melick, in which I had thorough ſervice. The labour was ſomewhat painful, in a ſenſe of indifference, and the inſipid formal ſtate of too many, as well as the pride and undue liberties of others; both which have ſorrowfully prevailed in that nation; yet I found great eaſe and peace of mind, in the diſcharge of that weighty concern, which was upon me for their help and recovery, and which I hope had a good effect on many. Next day I had a large meeting at Mount-Rath. I was enabled to diſcharge the ſervice required, in a ſearching manner, that careleſs profeſſors might be ſtirred up to their reſpective duties, and ancient zeal, ardour, and beauty reſtored to the churches. From thence I went to James Huchinſon's, where I had

an open ſerviceable meeting; I hope to the comfort and help of many. The 28th I had a meeting at Ballinakill, where I had a good degree of openneſs, for the help and encouragement of friends in the way of well-doing; but things were very low there, as to the life of religion. I went after meeting to Carlow, in order to attend the province ſix weeks meeting. Many friends, from the ſeveral parts of the province, came to it. It was a large meeting, and conſidering the low declined ſtate of things, we were favoured with wonderful extendings of heavenly power, wiſdom, and living virtue, in order to heal and reſtore backſliding Iſrael. Great and marvellous is, and hath been, the condeſcenſion of the Almighty to his people, through all ages! the doctrine of the goſpel flowed forth freely to the ſeveral ſtates of thoſe preſent, and many were much humbled, in an awful ſenſe of the divine preſence, which is the life and ſtrength of God's people. I had a large meeting at the ſame place on firſt-day, the 30th, it was a bleſſed opportunity of favour, and ſaving help extended to thoſe preſent: ſurely, if theſe high benefits are not duly improved, great will be the condemnation of thoſe upon whom they are beſtowed. I went from thence home, with my kind friends Robert Lackey and wife, and had the next day a precious open meeting, and good ſervice therein,

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at the houſe of our worthy ancient friend, Samuel Watſon, of Killconner. I went from thence to Roſs, where, at the houſe of Samuel Ely, I had a low afflicting meeting, but little to be felt of the life of religion. I was quite ſhut up as to miniſtry. From thence I went to Waterford, where on the 3d of the 4th month, I had a large meeting; it proved a time of cloſe labour; yet I waded through to mine own eaſe, in a good degree. On the 4th, I had an open precious meeting at Clonmell. Oh, how the heavenly virtue did ſtream forth! in doctrine and counſel, for the help, encouragement, and ſtirring up of friends, and others, to their religious duty. The great name of our God was adored and magnified. The 5th I went to Cork, and attended their meetings on firſt-day. They were large, and although the declenſion from the life and ſimplicity of truth is very great, and obvious amongſt friends in that city; and many under our name are much defiled with the love of earthly gratifications, preferring their outward intereſt to that of religion; yet great was the extendings of divine love and favour for their help and recovery. The doctrines of the goſpel were thereby largely and livingly opened, I hope to the comfort and help of many, cauſing the hearts of a ſincere, upright-minded remnant amongſt them greatly to rejoice with thankfulneſs. On third-

day, the 8th, I attended a very large meeting there, both of friends and people of other religious perſuaſions; it being appointed for the marriage of our friend Samuel Neal to a daughter of Joſhua Beale, and grand-daughter of our worthy friend, Joſeph Pike, deceaſed. The fore part of this meeting was very cloudy and painful, but the ſincere travail of the upright in heart prevailed with the Lord to ariſe; then his enemies were ſcattered, and the glorious powerful truth ſhone forth in its beauty, whereby the poor had the goſpel to preach, in the bleſſed demonſtration thereof. It was a time not to be eaſily forgotten; made ſo by his refreſhing preſence, who turned our water of affliction into the reviving wine of his kingdom; to whom, for the multitude of his mercies to his church and people, be humble thankſgiving, ſincere obedience, and praiſes for evermore, Amen! I went from Cork directly to Limerick, where on the 11th I had a thorough open meeting, and the teſtimony of truth was greatly exalted, I hope to the comfort and help of many. I often much admired the divine condeſcenſion, in the open viſitations of his unmerited love, and long-ſuffering kindneſs, to a greatly revolted and backſliding people. But what we finite creatures cannot comprehend, of his unfathomable regard to the workmanſhip of his hands, we ought to adore and

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worſhip him for, with reverence and awful fear. So be it, ſaith my ſoul, both in time and eternity. I went from thence to Kill-connen-Moor, where on firſt-day, the 13th, I attended their meeting, which was but ſmall, and my ſervice therein was very laborious. The teſtimony given to bear went forth very ſharp againſt wrong liberties. I was much afflicted, in a ſenſe of the almoſt deſolate ſtate of that meeting, which that worthy man, John Aſhton, being firſt himſelf convinced in that remote place, was the inſtrument, in the Lord's hand, by his ſavoury circumſpect life and labour to gather. I had a meeting in the afternoon at Birr, where there are but few of our ſociety, but many of the people called methodiſts, and ſoldiers came in. The goſpel of life and ſalvation was largely preached unto them. The neceſſity of the new-birth was urged, and preſſingly enforced. The nature whereof, from a degree of experience, being ſet forth, the meeting appeared to be generally affected, and, I hope, it was a ſerviceable time. Some of the methodiſts did in words expreſs their great ſatisfaction, after meeting, beyond what I chooſe to mention. On the 15th I had a very painful exerciſing meeting at the Moat. Great indeed was the diſtreſs of my mind, viewing the general hardneſs and inſenſibility, as well as the vain frothy light ſpirits of ſome. I had very little openneſs, and

ſcarcely any thing to deliver, but under a ſenſe of the Lord's anger being kindled againſt them, by whom, if they do not repent, they muſt be rejected. Though, I hope, there were ſome few had a degree of tenderneſs and good deſires; but, alas! it is a hard lot for ſuch, who have a ſenſe of feeling, to be incorporated with a people generally ſo inſenſible of the life of religion; but the Lord is all-ſufficient for thoſe who put their truſt in him. From thence I went to the Freeman's, near Old-Caſtle, where, on the 18th in the morning, I had a meeting held at their houſe, for our friends only, in which I had matter and utterance given, ſuitable to the ſtates of the few preſent, who were pretty much affected with the teſtimony of truth. In the afternoon I had a large meeting in friends meeting-houſe at Old-Caſtle. I underſtood after meeting, they were moſtly papiſts. I had a large opportunity to publiſh the truths of the goſpel, with conſiderable clearneſs; ſhewing the neceſſity of obtaining victory over ſin, through the power and efficacy of living faith in Chriſt; by whom only, full remiſſion of ſin is to be obtained, upon ſincere repentance; ſhewing, in ſome meaſure, the great danger of ſuppoſing the Almighty hath delegated the power of forgiving ſins to any man, or ſet of men whatever; that all who were deſirous to be freed therefrom, muſt know the work

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of God's ſpirit in their hearts, to work that change, or to bring forth that new-birth our Lord taught Nicodemus the neceſſity of. The auditory were generally quiet and attentive, appearing to depart well ſatiſfied. One of the papiſts after meeting did to me expreſs much ſatisfaction with the doctrine delivered. But I underſtood one or two prieſts were much offended therewith, yet they ſaid nothing to me; ſo all paſſed off quiet, as was my mind, having ſweet comfort in the labour of that day. From thence I went to Coothill, and the 20th was at their firſt-day meeting, wherein I was largely concerned in a cloſe rouſing teſtimony. It was very ſharp againſt the inordinate love of the world, which, and other undue liberty, ſeemed to me to have almoſt laid that meeting waſte. Their monthly-meeting of buſineſs was held that day, which to me was another token of their little regard to the great cauſe of religion and virtue, that they could not find it in their hearts to beſtow another day for tranſacting the weighty affairs of the church, which I have always obſerved to be the caſe, where friends are really alive in religion, and not narrowed up by the love of the world. It hath often appeared wonderful to me, how the profeſſors of truth dare offer ſuch an indignity to the infinite being, and his awful work, and to put it off until it ſuits them beſt, and when they are likely to ſuf-

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fer the leaſt diſadvantage in that reſpect to their outward affairs. What is pointed out by the offerings under the law, being of the firſt year and without blemiſh? And what is meant by offering the firſt-fruits to the Lord? Oh, how ungratefully do ſome act, as if any thing, or any time, was good enough to offer unto him! I have obſerved in ſome places, though I can with comfort ſay, it was but in very few, that they hold their monthly and quarterly-meetings in the afternoon, and having thus limited themſelves for time, they ſeem as if they could ſpare but little of it in ſilent waiting, to ſeek the Lord's bleſſed aſſiſtance, and in faith to look for the pouring forth of the holy ſpirit promiſed in this goſpel-day. But I have obſerved them to enter on the buſineſs, as they have come out of the world; moving in theſe weighty affairs in man's natural abilities, whereby darkneſs reigns, and the glorious light and life of truth is obſcured, and they come to be ſo benighted, as to ſee no neceſſity to wait for it. Thus all living zeal, and every qualification for carrying on the Lord's work is loſt, and vain man thinks he can do without it. I am well aſſured, by living experience, as well as the practice truth hath led friends in all places (a few excepted) into, that it is the indiſpenſable duty of our ſociety, every where, to dedicate a week-day, viz. a day when they are not

debarred

debarred by the laws of the land to follow their outward buſineſs, for tranſacting the weighty affairs of diſcipline and good order; and to meet in the fore-part thereof, men and women together, then and there to wait upon the Lord, for the virtue of his holy ſpirit; and when they have thus waited a proper time, then the men and women in their ſeparate apartments, with awful fear, and a weighty care upon all their minds, as in the preſence of the Lord, to proceed in their reſpective parts of this great work; which is the Lord's, and cannot poſſibly be profitably done, but by his immediate aſſiſtance. This I leave upon record, as my well-grounded teſtimony for God and his church. I attended what they called their monthly-meeting, and by looking a little into the ſtate of things, I found them much out of order, and did not wonder at it, as I found they had dropped their week-day meeting. At my requeſt the women were deſired to be preſent, when much labour was beſtowed for their help, particularly to revive their week-day meeting; they agreed to endeavour for it, and made a minute for that purpoſe, in their monthly-meeting book. But, alas! the life of religion ſeemed to be almoſt loſt; their ſtate being confuſed and diſorderly, by mixed marriages, and the neglect of diſcipline. They appeared part one thing and part another; which, if it was ſo offenſive

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to God, and ſo diſtreſſing to his people under the old covenant, how can it be leſs ſo now? But when people's views are carnal and ſelfiſh, they regard none of theſe things, although the hazard is ſo infinitely great. I had a ſmall poor meeting at Caſtleſhane next day, where I could not perceive any alive in religion, to my great ſorrow and pain. Some labour in teſtimony was beſtowed, but to outward appearance it took very little effect. From thence I went to Thomas Greer's, at Dungannon, and on the 23d had a large meeting at Charlemount, where I was concerned to declare truth, as utterance was given, in a very cloſe ſearching manner; not without ſharp rebukes to ſuch, who, by defiling liberties, had brought an ill ſavour, and cauſed the way of truth to be evil ſpoken of. My mind was comfortably relieved after the ſervice of this meeting was over, being diſcharged of a heavy load. The next day I had a very painful and exerciſing meeting at Ballyhagan. The appearance of the profeſſors was in general plain; but, alas! with reſpect to the life of religion, they ſeemed, in my view, for the moſt part, like pictures or images. Surely the blindneſs and ſtupidity muſt be exceeding great, if it be poſſible for people in that ſtate, to imagine or dream they are the people of God. I was, through divine favour, enabled to clear myſelf of them, by a ſharp ſearching and cloſe

cloſe teſtimony, in the diſcharge whereof I had peace. The meeting was very large, as to number. The 25th I went to the province meeting of miniſters and elders, held in Lurgan. My ſpirit was deeply affected therein, with a ſorrowful ſenſe, that ſome of the leaders of the people had cauſed them to err, and by their love for, and eager purſuit after worldly enjoyments, had largely contributed to deſtroy the way of the Lord, ſo that the ſerious enquirers after the paths, which lead to peace, could not, by obſerving their ſteps, find them out. Oh, what a deplorable ſtate that is! I was favoured with living authority and clearneſs, to diſcharge my mind towards ſuch, with great plainneſs, which ſeemed to faſten cloſely on ſome: may they profit thereby, and the end will be anſwered. The province meeting was held next day, in which I had weighty ſervice. But, alas! they are far gone (a few excepted) from the life and power of religion; yet I found much good-will extended for their recovery and help, and the heavenly power wonderfully opened my mouth, and enlarged my heart, to deliver ſuitable doctrine to their conditions, in which I had peace, and many were affected and reached therewith. Oh, how unwilling is the Lord to give up the offspring of his people! I attended Lurgan meeting on firſt-day, the 26th, which, through the divine manifeſtations of heavenly power, was indeed

deed a very awakening time to the unfaithful, as well as of ſweet refreſhment to the few mourners in and for Sion. I went after meeting to Liſburn, and had a very open ſatisfactory meeting there next day. The teſtimony of truth went forth in an affecting manner, to the tendering many hearts. It was a time of humbling encouragement to the honeſt-hearted. The next day I had a very poor afflicting meeting at Hillſborough, things being very low there. The 30th I had a very large meeting at Ballenderry, in which I had thorough ſervice. The teſtimony of truth went forth with much clearneſs, and demonſtration, being, through divine favour, an eminent time, and many ſtates ſpoke cloſely to, I hope to their advantage. On fifth-day, the firſt of the 5th month, I had a meeting at Moyallen; which was a painful cloudy time. The teſtimony delivered was very ſearching, in order to ſtir up careleſs profeſſors; ſome of whom ſeemed, in a great meaſure, to have deſerted the cauſe of religion, and to have too much embraced this preſent world. The 2d I ſet out for Dublin, in order firſt to attend the province meeting for Leinſter, and then the half year's meeting, both to be held there in one week. I lodged that night at an inn in Dunlere, and next day got to Dublin. On firſt-day, the 4th of the 5th month, I went to Meath-Street in the morning, where truth

truth greatly favoured, in opening doctrine and counſel, to the edification and comfort of many, as well as in caution and warning to the diſobedient and lukewarm profeſſors. In the afternoon at Sycomore-Ally, it proved a laborious painful time of ſilence, to which, perhaps, the expectation and deſire of the people after words might not a little contribute. On ſecond-day, the 5th, was held their province meeting of miniſters and elders. It was a painful heavy time, but, through divine favour, ſome relief was adminiſtered towards the concluſion. Next day was held the quarterly-meeting for Leinſter province, in which I had open thorough ſervice, both in miniſtry, and alſo in relation to good order, and the diſcipline of the church. On fourth-day, the 8th of the 5th month, third hour in the afternoon, began their national meeting of miniſters and elders, wherein the Lord was pleaſed to open profitable inſtruction, to the great comfort and edification of many. Next day we had a meeting for worſhip in the morning, wherein divine favour was plentifully extended, and the doctrine of truth largely opened. The meeting of buſineſs for the whole nation was held in the afternoon, in which a degree of divine wiſdom and ſtrength were adminiſtered for our help in the management thereof. On ſixth-day morning was held a large meeting for worſhip at Sycamore-

more-Alley, which was wonderfully overſhadowed with heavenly goodneſs, and the teſtimony of truth went forth freely, being much exalted. In the afternoon the affairs of the church continued; and on ſeventh-day, both fore and afternoon were employed in them. Divine goodneſs was comfortably near, for the help and recovery of a declined people, ſtirring up the hearts of ſome, as he did the heart of Nehemiah formerly, to ſeek the proſperity and welfare of the city of God. I found a conſiderable alteration for the better, by ſome reviving and growth in the life of religion, amongſt friends in this nation. That painful flatneſs and inſenſibility, which I formerly mourned ſorely under a ſenſe of, did not appear ſo generally to overſpread the churches now, as then; though in ſome places it was rather worſe than better; yet I think, upon the whole, things were mended in a religious ſenſe. The Lord, in merciful kindneſs to them, not only ſent divers ſubſtantial inſtruments from diſtant parts, to viſit them; but alſo, as before noted, moved upon the hearts of ſome amongſt themſelves, to labour for reſtoring ancient comelineſs, by viſiting their monthly and quarterly, or province meetings, in order to promote good order and diſcipline; the reviving whereof, in the wiſdom which is from above, proves an effectual means to increaſe and exalt the virtue

tue and power of true religion. A concern of this nature came weightily upon the national meeting at this time, in the feeling whereof, under the holy influence of heavenly light, friends nominated a certain number to viſit the monthly meetings in Leinſter province.

I cannot well omit making a remark upon appointments, as I apprehend ſome have, by the ſubtilty of Satan, been prevailed upon to reject them: I believe all ſuch do not deſign an injury to the ſociety; but he who deceives them, intends thereby the obſtructing that great and neceſſary engagement, of maintaining good order and diſcipline. I ardently deſire, that all who undertake to move and act in the church of God, may be well informed what is the ſpring of action to them, and moves them therein. If it be the ſpirit of God, they dare do nothing againſt the truth, but all in their power in order to promote it, that being their greateſt delight. But if it be ſelf, it will ſeek its own honour, and be very fond of victory, and be diſguſted when it cannot rule and carry matters and things its own way.

On firſt-day, the 11th, many country friends being yet in the city, we had, it was thought, the largeſt meeting known at that time, for many years, and, by the bleſſed dominion of the everlaſting truth, it was a time of great favour. The ſincere-hearted were ſweetly comforted, the

diſobedient warned, and in the free powerful opening of goſpel life, much doctrine and counſel were adminiſtered, tending to beget faith in the eternal power of God. The afternoon meeting was, for the moſt part, held in an awful ſolemn ſilence. On ſecond-day was held a meeting of miniſters and elders, wherein divine goodneſs was pleaſed to open the free fountain of life, and healing virtue; in whom we had to rejoice with joy unſpeakable, and full of glory. His name was greatly exalted, magnified, and adored amongſt us. After this meeting, apprehending myſelf now quite clear of any farther ſervice, at this time, having, through infinite kindneſs, been much favoured, and enlarged therein, through moſt parts of the nation, but more eſpecially at the late great meetings in Dublin, I was very earneſt in my mind to embark for England, and ſo to leave things whilſt freſh and well; always having an averſion to loitering amongſt friends until they flatten. But though there were ſeveral ſhips ready to ſail for Parkgate, yet I could not get away till after their week-day meeting, on third-day, in Meath-Street; to which meeting, I muſt ſay, I went with conſiderable reluctance, for the reaſon above-mentioned. But we are very ſhort-ſighted creatures; for this meeting, notwithſtanding my unwillingneſs to be at it, proved a memorable time: many country friends being

ing ſtill in the city, it was a ſolemn taking leave one of another, in the precious flowing of the holy unity, by the one ſpirit. Next day about noon, in company with ſeven friends, intending for the yearly-meeting in London, I embarked on board the Kildare, captain M^c^Culloch, and landed at Parkgate about ten o'clock next morning, where we hired horſes, and proceeded towards London. But when we had travelled as far as Coventry, apprehending I might reach home, ſo as to have three whole days with my family, before the yearly-meeting; and it being but about twenty miles more riding, I concluded therefore to do ſo; my kind friend Robert Lackey agreeing to bear me company. This being on ſeventh-day, the 17th, we got to Northampton that night, and ſtaid their meeting next day, which was ſmall, and the life of religion appeared to me very low there. The meeting was held in ſilence. I got home on third-day, the 20th of the 5th month, 1760, finding my dear wife and family in good health, to our mutual joy and thankfulneſs to the Lord, who leads out, carries through, and brings home again in peace, thoſe who truſt in him. Bleſſed and praiſed be his worthy name for ever! I was indeed largely favoured in the before-mentioned journey, of which, for mine encouragement to give up in humble confidence in the Lord's power, I had a clear

foreſight before I entered upon it, which I eſteemed a high favour. I was from home about twelve weeks and three days, travelled in that time upwards of 1300 miles, and was at about 58 meetings. Myſelf, wife, and our friend Robert Lackey, went to the yearly-meeting in London, which began on ſeventh-day the 24th of the 5th month, for miniſters and elders. An eſtabliſhment, which I hope will be of great ſervice throughout the ſociety, in theſe nations; as inquiries are made at this meeting, by calling for anſwers from the ſeveral parts, to certain queries agreed on, relating to the conduct of friends, in the ſtations above-mentioned; and advice adminiſtered as occaſion may require. Common reaſon will inform us, that when the main pillars give way, the building muſt inevitably fall. It is therefore prudent to take due care concerning them. An eminent ſervant of the Lord wiſely obſerved to this effect, viz. That there never was an apoſtacy from the life and purity of religion, until the miniſters and elders gave way. How important then are their ſtations, and what great need have they themſelves, and likewiſe the church, carefully to obſerve whether or no they ſtand upright, ſeeing ſo much depends thereon. On ſecond-day following was opened the yearly-meeting of buſineſs, which continued, by adjournments, moſt or all the week; being a ſolemn weighty

weighty meeting, of very great importance to the ſociety: careful inquiries are there made, into the ſtate thereof, in order to communicate ſuch help, as in the wiſdom of truth may appear proper and neceſſary. I am free to give a ſhort account here, of the beginning or riſe of one very important affair, which came before this yearly-meeting, as I ſhall have occaſion hereafter, to make ſome mention of its progreſs and ſucceſs, viz. A nomination of friends, to viſit all the monthly and quarterly-meetings of friends in this nation, for their help, in promoting good order and diſcipline in the ſeveral parts. Upon reading the anſwers to the uſual queries, from the ſeveral quarterly meetings, great ſlackneſs and unfaithfulneſs in divers places in ſome weighty branches of our Chriſtian teſtimony appeared, notwithſtanding the great and earneſt endeavours made uſe of by the yearly-meeting from year to year, by way of advice, caution, and counſel: the ſenſe whereof deeply affected ſome minds, who, in humble proſtration before the Lord, were ready to ſay, What wilt thou do for thy great name's ſake, and to heal the backſlidings of thy people? A friend under this exerciſe, and an awful ſenſe of the divine preſence, which was near, ſtood up, taking notice of the apparent defection above-hinted; and that as all the means hitherto uſed by the truly Chriſtian labour of preceding

yearly-meetings, had not proved ſufficient to ſtop the declenſion, which ſeemed rather to increaſe; that now it behoved that meeting, deeply and weightily to conſider what remained yet to be done for the help and recovery of the ſociety, to its ancient purity and comely order, or to that import. This ſeemed to open the way for our worthy friend Joſeph White, of Pennſylvania, who was then upon a religious viſit in this nation, to lay before that meeting what he ſaid had been much upon his mind, moſt of the time ſince he landed, and which ſeemed to increaſe in clearneſs and weight, as that yearly-meeting drew near; and that he now found it was the proper time to deliver the ſame, viz. That the yearly-meeting do appoint a ſuitable number of ſolid, weighty, judicious friends, to viſit all the quarterly and monthly-meetings in England, therein to uſe their Chriſtian endeavours, in the love of God, for the promotion and revival of wholeſome diſcipline, and the comely order of the goſpel in the churches. Great was the awful ſolemnity which covered the meeting, during its deliberation, on this very important affair. The weight of the heavenly power was ſo exceeding great and awful, that it was very hard for any contrary ſpirits to appear; yet objections againſt appointments for ſuch ſervices were advanced by ſome. It was therefore propoſed, that friends, who found

found a concern on their minds, to engage in the ſaid undertaking, would give in their names. The Lord's heavenly power being at work, like a leaven, in the meeting, a wonderful time of divine favour it was, wherein about fifty-eight offered themſelves accordingly.

Before I inſert any account of the progreſs made in the above-mentioned ſervice, I have to take notice of a journey into the Weſt of England, which I, in company with my friend Richard Brewſter, entered upon the 9th of the 9th month this year. We went to Plaiſtow monthly-meeting, where, unexpectedly, I had ſome pretty cloſe ſervice. Next day, being joined at London by my eſteemed friend, Thomas Corbyn, we proceeded on our way, in order to attend the circular yearly-meeting for the weſtern counties, to be held at Wotton-under-Edge, in Glouceſterſhire, which began on firſt-day, the 14th of the 9th month, and ended on the third-day following. Many of our ſociety, from divers parts, attended, and a vaſt concourſe of other people, who generally behaved in a becoming manner, carrying themſelves very reſpectfully to friends, and I hope the meeting was, in the main, ſerviceable; yet the heavenly power was not exalted to ſo high a degree, as thoſe whoſe life and all is in it, could have deſired. It is that alone, which is able to open people's way

rightly to our Sion; not the fineſt and moſt conſiſtent ſet of principles, curiouſly ſet forth and diſplayed without it. All miniſters ſhould therefore, upon all occaſions, eye that divine power, as the only thing we ſtand in need of; otherwiſe the work will be marred. We went from Wootton to Ann Young's, at Urcott, and had a cloſe ſearching meeting at Thornbury, on fourth-day. Things were very low there, as to the life of religion. We had a meeting next day at Urcott, wherein the teſtimony of truth went forth very ſharp againſt dry, formal, and diſorderly profeſſors. Our friend Iſaac Sharples was at this meeting. We went from thence to Briſtol, and attended their meeting on ſixth-day, where truth and its teſtimony was exalted over wrong things; and unfaithful, diſorderly walkers, were, in the dominion and authority thereof, warned, and the humble, ſincere traveller Sion-ward, comforted: it being, through the divine bleſſing, a good, profitable time. In the afternoon was held their meeting of miniſters and elders, wherein we had ſome very cloſe work with a troubleſome impoſtor, who had given friends there much uneaſineſs, by his unſavoury and unſanctified publick appearances. The judgment of truth was ſet over him; though he was very unwilling to ſubmit thereunto. On firſt-day, the 21ſt, we attended three meetings

meetings there; and notwithſtanding the mournful declenſion, ſo viſible amongſt friends in that city, yet the Lord graciouſly appeared for their help and recovery; opening the doctrine of truth, in a clear and plentiful manner, to their ſeveral ſtates; with which many appeared pretty much affected. And although there is yet much cauſe to lament their degeneracy, in too general a way, yet I hope and believe there hath been a conſiderable reviving, in the beſt ſenſe, amongſt ſome of them, eſpecially the youth, ſince I was there before. On ſecond-day we had a thorough rouſing meeting at Portſhead, in Somerſetſhire, in the morning, and a large meeting at Clareham, in the afternoon; the latter was exceeding cloudy and afflicting for a conſiderable time; but at length, it pleaſed the Lord to ariſe, and to give the word, with underſtanding to divide the ſame, in a plain, powerful manner, and a very awakening time it was; it went forth very ſharp againſt indifferency, and empty formality, which greatly depreſſed the true ſeed in that meeting: I hope it was a profitable time. On third-day we had a very open, ſerviceable meeting at Sedcott; the teſtimony of truth flowed forth freely, to the ſeveral ſtates of thoſe preſent. After meeting we went to Bridgewater. On fourth-day was held the quarterly-meeting for Somerſet.

ſet. In the forenoon we had a large meeting for worſhip, both of friends and others; ſome previous endeavours, I underſtood, had been uſed, to invite the neighbours, which, I think, was not well judged, neither ſhould I have encouraged it at ſuch a time, had I been conſulted. The leadings and pointings out of truth, ſhould be always minded, in calling or inviting people of other perſuaſions to our meetings; for I have ſometimes thought them a bar in the way of dealing ſuitably with profeſſors of the truth; and therefore it is my judgment, they ſhould not be called to our meetings, unleſs thoſe who travel in the ſervice of truth ſignify their deſire to have it ſo, to thoſe who have the care of appointing meetings. The power of the goſpel, opening and exalting the doctrine thereof, was livingly and comfortably extended in that meeting; yet I apprehended, other people were then rather in the way of our handleing the ſtate of ſome profeſſors there, in a manner truth would have led to, had friends been by themſelves. The meeting of buſineſs followed, and was adjourned till the afternoon, wherein truth appeared to the help of thoſe, who know their ſufficiency to be of God. We, who were ſtrangers, had good ſervice therein. Next morning, we parted with my friend Thomas Corbyn, who returned home, and my companion and I proceeded on our journey. We had a meeting

ing at Taunton, on fifth-day morning, and at Milverton in the evening. At both which I had cloſe ſervice, tending to ſtir friends up to more lively zeal, and religious concern of mind. On ſixth-day we had a painful laborious meeting at Wellington. The teſtimony of truth went forth very cloſe and ſharp againſt thoſe, who, under the profeſſion of truth, bow down to the world, and the periſhing enjoyments thereof, in their minds. It appeared to me, the life of religion was much depreſſed in that meeting. On ſeventh-day we had a meeting at Cullumpton, which was a cloudy trying time moſt of the meeting; yet towards the concluſion, truth obtained the victory, and conſiderable dominion over things of a contrary nature to itſelf. We went after meeting to Exeter, and on firſt-day, the 28th, were at two meetings there; and although their number appeared conſiderable, yet that holy living ſenſe and weight of divine virtue, which is the crown and diadem of all our religious aſſemblies, was very low, and little felt, through the too general ſlackneſs and lukewarmneſs of profeſſors, conſequently, not much could be done, towards exalting truth's teſtimony amongſt them. On ſecond-day we went to Bovey, and had a poor, laborious meeting, there being very few, if any, that I could find, truly alive in religion. When that is felt to be the ſtate of any meeting, oh! what

pain

pain and anxiety covers the hearts of poor travellers in the ſervice of the goſpel! The next day we went to King's-bridge, and on fourth and fifth-day attended the quarterly-meeting for Devonſhire held there; wherein the great maſter of our aſſemblies graciouſly condeſcended to their very low, weak, and unſkilful ſtate, opening doctrine and counſel for their help; furniſhing with cloſe admonition to ſuch in high ſtations, who either indulged themſelves, or families, in undue liberties tending to lay a people waſte, whom the Lord, by an out-ſtretched arm, gathered out of the faſhions and changeable cuſtoms of a vain world, to himſelf, the unchangeable fountain of good. On ſixth and ſeventh days we travelled through Plymouth, and ſundry other towns, to Penryn, in Cornwall, and had two open, precious meetings at Falmouth, on firſt-day, the fifth of the 10th month. On ſecond-day, accompanied by many friends, we went to Penzance, where, on third-day, was held the quarterly-meeting for Cornwall. Truth wonderfully appeared in that meeting, conſidering their low, weak, and unfaithful ſtate. The teſtimony thereof was much exalted, and went forth with clearneſs, and good demonſtration to their ſtates, and the meeting appeared to be much affected therewith. There was alſo ſomething very encouraging to the honeſt-hearted; I hope it was a time of awakening

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and profit to many. In the evening we had what was called a ſelect meeting, for miniſters and elders; but it was ſo far from that, that the ſervice ſeemed to be wholly obſtructed, by the crouding in of many, who were not fit to be admitted into ſuch meetings; where miniſters and elders may, and often are concerned to uſe ſuch freedoms, in advice, caution, and counſel, as would be altogether unſuitable for thoſe, who are raw and inexperienced, to be privy to, as they might be likely to make improper uſe thereof. I laid before friends the hurt and diſadvantage of ſuch a promiſcuous gathering, upon that occaſion, and adviſed to be careful not to lay waſte the ſervice of thoſe meetings, for the future; for I found myſelf much ſtreightened, as I could not, with prudence, deliver what ſeemed to appear before the view of my mind, at that time, for the reaſon above-mentioned. On fourth-day, the concluding meeting was held at Market-Jew, wherein truth, and the teſtimony thereof, was comfortably exalted. But, alas! ſorrowful is the declenſion of the ſociety, both as to number, and a holy living zeal, in thoſe parts; yet merciful goodneſs was largely and affectingly extended for their help and recovery. From thence we took the following meetings, in our return to Plymouth, viz. Auſtel, Liſkard, and Germans, where I found the life of religion mournfully low and

and depreſſed; yet the Lord was pleaſed to open the way to ſome, I hope, profitable endeavours for their reviving, in the exerciſe whereof I had peace. I attended Plymouth meetings on firſt-day, the 12th. This was a very painful, laborious time, as but very little of the life and holy efficacy of true religion had place, moſt under our profeſſion having made large advances towards the world, and but few endued with Chriſtian courage to make a ſtand againſt prevailing undue liberties. The ſtate of a meeting being thus, oh, how doth death, darkneſs, and inſenſibility gain the aſcendancy! My ſpirit was deeply afflicted at that place, yet I was, through divine favour, enabled to clear myſelf of the ſervice required; whereby I had ſome relief. We travelled from thence directly to Exeter, and on third-day attended a meeting there, appointed for the accompliſhment of a marriage. Truth mercifully opened the way to ſome ſatisfaction, in the diſcharge of the ſervice required, to the advantage of the meeting. From thence we went to Chard, and had a very ſmall poor meeting there, on fifth-day morning, and was deeply affected with their low weak ſtate. I had a pretty thorough ſerviceable meeting in the afternoon, at Ilminſter; though I felt much pain of mind there alſo, in a ſenſe of that, which hath almoſt laid our ſociety waſte in ſome, and exceedingly hurt it in moſt

places,

places, viz. the inordinate love of earthly things; and reſting ſatisfied in a profeſſion of religion only. We took the following meetings in our way to Bath, viz. Yeovil, Long-Sutton, Grinton, Shipton-Mallet, Froome, Hallawtrow, and Belton; where things, as to the life, and true feeling ſenſe of religion, appear but low in general; yet merciful kindneſs was extended, in a lively, open, large, and powerful manner, both immediately, and alſo inſtrumentally, in order to quicken, reſtore, and turn again backſliding Iſrael. On firſt-day, the 26th of the 10th month, we attended two meetings at Bath, which were indeed painful, and very afflicting, as the grandeur, friendſhip, and vain cuſtoms of this world, ſeem to have almoſt eraſed, from moſt of their minds, the deſire of ſeeking happineſs in another: yet merciful condeſcenſion was remarkably extended, in ſome earneſt and awakening endeavours, to bring them to a right ſenſe of things. On ſecond-day morning we ſet our faces homewards, where, to my great ſatisfaction I arrived on fourth-day in the evening, and found my dear wife and family well; having been out this journey ſeven weeks and two days, in which time, by account, we travelled upwards of 800 miles, and were at about 51 meetings.

Purſuant to the direction and appointment of the yearly-meeting 1760, for viſiting the monthly and quarterly meetings of friends,

friends in this nation; on the 11th day of the 1ſt month, 1761, my eſteemed friends, John Emms, Matthew Mellor, Thomas Corbyn, and Joſeph Taylor, joined me at Chelmsford; we having before agreed (by divine permiſſion) to viſit the monthly and quarterly-meetings of friends, in Eſſex, Suffolk, Norfolk, Cambridgeſhire, Huntingtonſhire, the Iſle of Ely, Hertfordſhire, and Bedfordſhire. The next day, being the 12th, our monthly meeting was held, wherein the above-named friends had good ſervice, tending to promote diſcipline and good order amongſt us. The bleſſed efficacy of the living word accompanied their honeſt labours, which rendered the ſame very acceptable to ſome, and I hope of general advantage for the promotion of truth. The 14th we viſited Felſted monthly-meeting, held at Stebbing; the ſtate of which appeared very low and weak, through the defection and lukewarmneſs of many members, whereby the life of religion was greatly depreſſed; yet the Lord was graciouſly pleaſed to ariſe, for his great name and people's ſake, in whoſe living power and wiſdom much labour was beſtowed, for their help and recovery; a few ſincere-hearted members amongſt themſelves, joining with us herein. The 16th we viſited Thaxſted monthly-meeting, and by inquiry made, it appeared, many of their members were very ſlack and defective, in divers branches

branches of our Chriſtian teſtimony; and moſt of the active members were but of little experience, in the eſſential qualifications for effectual ſervice in the church, which muſt all proceed immediately from the great Father of lights and ſpirits. It would be very abſurd to imagine a leſs or inferior ability to adminiſter juſtice, and ſound judgment, were neceſſary under this higher and more glorious diſpenſation, than was received by thoſe, who judged and ruled for God in the Iſraelitiſh church; it being evident the Lord was pleaſed to put his ſpirit upon thoſe, who had the weight of the affairs of that church upon them, both in their wilderneſs ſtate of probation, and after they quietly poſſeſſed the promiſed land. But the ſupernatural endowment, ſo eſſential, as above hinted, is not within our reach, as men, neither is it given to us, until we are emptied of our own wiſdom, and diveſted of all dependance upon human accompliſhments.

Our holy head was pleaſed to furniſh us with wiſdom and ſtrength, ſuitable to the ſtate of that meeting, for their information and help; and the bleſſed virtue of truth prevailed, to the tendering of their ſpirits. The next monthly-meeting viſited was Coggeſhall, on ſecond-day, the 19th, but as I did not attend that meeting, I cannot ſay further concerning it, than that I underſtood it was a ſerviceable time; much

weighty advice and counſel being adminiſtered, to mutual ſatisfaction and comfort. The 21ſt we viſited Colcheſter monthly-meeting, where, though the life of religion appeared low, and ſeveral diſorders had crept in, yet divine goodneſs was extended in a powerful manner, for their help, enlightening the ſpirits of ſome to ſearch the camp, and to point out how to proceed in reſtoring that which had been turned out of the way. The 22d, Manningtree monthly-meeting was held at Colcheſter, in which, through the pure efficacy of heavenly love and wiſdom, much fervent labour was beſtowed, for the awakening and ſtirring up the ſeveral members to a faithful diſcharge of their reſpective duties. But, alas! through the great unfaithfulneſs of many, diſcipline was but little maintained, in a manner agreeable to its dignity and worth; conſequently the life of religion was very low. From Colcheſter we went to Edmund's-Bury, in Suffolk, and viſited their monthly-meeting the 24th. It was a time of remarkable favour extended, truth bowing the ſpirits of friends into an humble, teachable ſtate, and, at the ſame time, affording plenty of ſuitable counſel, which was kindly received by divers members of that meeting, with whom we had near union, and great ſatisfaction; ſeveral being willing to engage in the work of reformation, which appeared neceſſary. The 26th

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we viſited Woodbridge monthly-meeting, in which the Lord, according to his wonted merciful kindneſs, appeared not only in ſpreading the awful canopy of his divine power over the meeting, but alſo, in graciouſly condeſcending to be a ſpirit of judgment and counſel, for the help and recovery of a declining people; under the enjoyment of which divine favour, much labour was beſtowed, and (as far as appeared) was well received. The 28th we viſited Beccles monthly-meeting, where things appeared very low, and much out of order; the ſpirit and wiſdom of man appeared much to rule and act amongſt them, which is fond of ſmoothing over, and daubing with untempered mortar, crying, Peace, when there is no peace. In this difficult mournful ſtate of things, the divine helper, in whom our only dependance remained, was near, giving judgment to aſſign the living child to the proper mother, and to judge down wrong things, in whatever ſtations they appeared. The 29th we viſited Tivetſhall monthly-meeting, in Norfolk, in which, though large, as being compoſed of many members, yet very great ſlackneſs and unfaithfulneſs appeared, in divers important reſpects; notwithſtanding which, we had, with thankful acknowledgments, to experience the awful preſence of the Lord, who is the only ſtrength and ſufficiency of his little ones; under the bleſſed influence

whereof, great and deep labours were beſtowed, for the reviving our Chriſtian diſcipline, and promoting the good order of the goſpel; the teſtimony of truth being maintained againſt wrong things in that meeting, with authority and clearneſs; the power thereof ſubjecting (for the preſent at leaſt) all of a contrary nature to itſelf. On the 2d of the 2d month, we viſited the monthly-meeting of Wymondham, wherein, on the uſual inquiries, things appeared very afflicting, through the great defection of many; the few who were concerned for good order, were weak and much diſcouraged, ſo that very little was done to maintain our wholeſome diſcipline, by viſiting and labouring with the unfaithful and diſorderly walkers: yet the Lord, in great condeſcenſion, appeared wonderfully for their and our help, extending much advice and counſel, and giving us wiſdom and ſtrength to contend earneſtly for the faith once delivered to the ſaints; which faith is to be demonſtrated by works conſiſtent therewith. The teſtimony of truth was greatly exalted over all ſuch as, through a mean compliance with wrong things, had mournfully deviated therefrom. The 3d we viſited their meeting of miniſters and elders at Norwich, where the ſtate of the members was inquired into, by means of queries proper to ſuch meetings; ſolid and weighty advice

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was given, where any deficiency appeared. Although I have not before now diſtinctly mentioned our viſits to ſelect meetings, yet we had ſuch opportunities in moſt or all the monthly-meetings where ſuch meetings were ſettled. One the 4th of the 2d month, we viſited the monthly-meeting of Norwich, which was very large, conſiſting both of the men and women friends; it being our method, during our labours at the monthly-meetings, to have the company of both ſexes. Through the over-ſhadowing of divine power, it was a ſolemn awful time, of which friends in general appeared to be ſenſible, as a remarkable ſtillneſs and patience was abode in, for the ſpace of about ſix hours and a half, being the time of the meeting's continuance; though a motion was made ſooner for our women friends to withdraw, leaſt ſome weak conſtitutions might be injured by long ſitting, &c. yet their ſpirits being ſo ſtayed and bowed down under a ſenſe of heavenly good, they did not accept of the liberty given, but continued to the breaking up of the meeting. We found a valuable body of friends in that city, and diſcipline, in the main, well ſupported; yet there appeared great danger of the prevalence of earthly-mindedneſs, in ſome, and grandeur and wiſdom above the ſimplicity of the truth, in others; which, if not guarded againſt, might intrude itſelf to act and govern in the church;

of which friends were warned, and through the effectual opening of the fountain of wiſdom and knowledge, much caution and counſel were adminiſtered, to mutual edification and comfort. On the 6th of the 2d month we viſited the monthly-meeting of North-Walſham, where we found an honeſt ſincere remnant concerned to maintain the principles of truth, by a conduct conſiſtent therewith; yet a great defection appeared in ſome important branches of our Chriſtian teſtimony; the monthly-meeting not having diſcharged its incumbent duty, by way of admonition and dealing with ſuch members. Truth opened our way in much plainneſs and cloſe labour, in order to bring the unfaithful to a right ſenſe of their ſtates, and to revive and promote our Chriſtian diſcipline, as a means to reſtore ancient beauty, and a good ſavour amongſt men. The path of the juſt, in which our worthy predeceſſors carefully walked, was clearly opened before friends in that meeting; the judgment of truth being ſet over thoſe who had erred and ſtrayed therefrom, in this day of outward eaſe and liberty. The 9th we viſited Wells monthly-meeting, in which humbling goodneſs prevailed, to the great comfort and ſtrength of the upright-hearted; in a living ſenſe of the free extendings whereof, much labour was beſtowed to reſtore good order and diſcipline in every part, by firſt endeavouring to remove

move thoſe impediments which appeared in the way. It was a time of ſweet comfort in a faithful diſcharge of duty. The 11th we viſited Lynn monthly-meeting, wherein our ſpirits were deeply afflicted under a cloud of darkneſs, which ſeemed to over-ſhadow that meeting, occaſioned by the prevalence of wrong things in many of the members, and their great neglect of the due execution of wholeſome diſcipline. Much labour was beſtowed in order for a regulation, but, alas! great weakneſs and unſkilfulneſs appeared; neither was there that openneſs to receive help, which we could have deſired in the general; may alſo add, we had freſh occaſion to ſay, that nothing but an underſtanding renewed from above, is capable of labouring ſucceſsfully for the maintaining our Chriſtian diſcipline. Oh! that this important point was duly conſidered by all active members. The 13th we viſited the monthly-meeting of Wiſbeach, in the Iſle of Ely; it was a ſmall meeting, as but few members belong thereto. By inquiry, it appeared, ſlackneſs and diſorder had prevailed on ſome, and things in general were but low; yet an openneſs was felt to receive proper advice and counſel, which, through the gracious extendings of heavenly help, was freely and largely communicated. We had cauſe to believe truth was at work in the hearts of a few, in order to prepare them for ſervice; have-

ing eaſe and ſatisfaction in our labours amongſt them, and hoping this viſit would prove of conſiderable help to that meeting. The 17th we viſited the monthly-meeting at Ives, wherein we had painful labour, and found things much out of order, which had cauſed darkneſs to be felt, and an ill-ſavour; ſome of the active members did not appear to us rightly to know what ſpirits they were of; however, we found they were not one with us in our ſervice, which was indeed very cloſe and ſearching, to all ſtations in the church, as it appeared all had need of help, and to look more narrowly to their ſtanding. Divine goodneſs was graciouſly with us, and carried us through, to our eaſe and ſatisfaction in a good degree. But, alas! we have ſometimes cauſe to ſee, that our diſcipline does not proſper, when managed with unſanctified hands. The 18th we viſited Hadingham monthly-meeting, and found things very low, as to the life of religion, conſequently as to good order and diſcipline; yet ſome appeared hopeful, tender, and deſirous of a proper regulation in the affairs of the church, with whom we had good ſatisfaction in our labours for their improvement, which I hope was not in vain. The 20th of the 2d month, we viſited the monthly-meeting of Royſton, in Hertfordſhire; the ſtate of which appeared much out of order; diſcipline was in the main

main neglected. Very deep and painful was our labour, under a mournful ſenſe of that groſs darkneſs which had prevailed, by reaſon of unfaithfulneſs; yet the Lord was graciouſly with us, and the teſtimony of truth was exalted over the heads of diſorderly walkers, and all thoſe, who, by a mean temporizing ſpirit, had violated ſome principal branches of our Chriſtian teſtimony. We were unanimouſly of opinion, that the monthly-meeting of Royſton, in its preſent ſtate, was too weak to manage the weighty affairs, proper to a monthly-meeting, and therefore propoſed their being joined to Baldock and Hitchin; which, upon a ſolid deliberation, was agreed to, and hath been ſince effected, to the great ſatisfaction of friends, who have the proſperity of truth at heart. The 23d we viſited Hertford monthly-meeting, in which heavenly wiſdom, and merciful help (as at other places) were largely extended, to the encouragement of a few ſincere labourers amongſt them, as well as to the warning, and ſtirring up of careleſs, unfaithful profeſſors: for indeed, there appeared much ſlackneſs in too many, in not improving thoſe talents God had given them. The 24th, we viſited thoſe under our profeſſion at Coterhill-head, called a monthly-meeting; but, alas! upon enquiry, we found but very little done of the buſineſs proper to a monthly-meeting; neither was it held

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in due courſe, but rather occaſionally, for ſome particular purpoſes; and when the ſtate of the members appeared, we did not marvel thereat, ſeeing moſt of them were unfaithful, in regard to that important teſtimony, againſt tithes, and other anti-chriſtian demands of that nature: other great diſorders alſo had crept in, nor can any other be reaſonably expected, where perſons are ſo void of a right underſtanding, as to ſacrifice that noble teſtimony. They have not ſtrength to maintain other branches in a conſiſtent efficacious manner, ſo that where this defection hath prevailed, we have obſerved the moſt eſſential part in religion (amongſt us as a people) has fallen with it. Meetings for worſhip and diſcipline are neglected, and if ſometimes held by ſuch, they are to little good purpoſe; plainneſs and ſelf-denial are departed from: this hard, dark, tithe-paying ſpirit is ſo blind, as to ſee but little in any branch of our teſtimony, wherein there is a croſs to the carnal mind. We, upon ſolid conſideration, did not think, that uſing endeavours to regulate that meeting, in its ſituation at that time, would anſwer any good purpoſe; but the great thing pointed out to us, in the light of truth, was its being diſſolved, and that the members thereof might be joined to Hertford monthly-meeting; which had been endeavoured for ſeveral years, both by their quarterly-meeting,

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and alſo ſeveral committees of the yearly-meeting, which had not, till now, proved ſucceſsful, as the conſent of moſt of the members could not be obtained: but this meeting, through divine favour, was wonderfully overſhadowed with a ſolemn weight of heavenly power, which awed and tendered their ſpirits, and at the ſame time mercifully enabled us clearly to demonſtrate, that they contended only for the name of a monthly-meeting; ſeeing the ſervice of ſuch a meeting was not anſwered, ſcarcely, in any inſtance. They at length generally yielded, and a minute was made to propoſe a junction with Hertford, which is ſince effected, to the great eaſe and ſatisfaction of friends. I cannot well avoid remarking here, the very great hurt and obſtruction to the progreſs of truth, which I have divers times, with ſorrow of heart, obſerved to ariſe by ſome active members from private views, ſtrenuouſly withſtanding the pointings of divine wiſdom, for the help and preſervation of the body, which doubtleſs is in the Lord's ſight, a crime of a very offenſive nature; therefore all ſhould greatly dread being in any degree guilty thereof. Let us therefore, at all times, carefully examine what ground we act upon, in the church of God, whether we always preſerve the ſingle eye, being cloathed with that pure charity, which ſeeketh not her own, and filled with that

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univerſal ſpirit, that carefully promotes the good of the whole, without reſpect of perſons. The 25th we viſited Hitchin monthly-meeting, where we found a valuable ſolid body of friends, and diſcipline well maintained in moſt of its branches. Heavenly goodneſs over-ſhadowed that meeting, whereby underſtanding was given to adminiſter ſuitable caution and counſel; particularly to point out the great danger of ſitting down at eaſe, in a becoming decent form, even after being eminently favoured, both with the dew of heaven, and the fatneſs of the earth; notwithſtanding which, there muſt be a perſevering in an earneſt labour for daily bread, ſeeing nothing beyond this can be attained by us, whilſt in a militant ſtate. On the 27th we viſited the monthly-meeting of Ampthill, in Bedfordſhire, the Lord's awful preſence being near, as, through infinite mercy, was generally the caſe; this opened the way for a cloſe and diligent inquiry into the ſtate of that meeting. Things appeared low, and pretty much out of order; the active members having here, as in many other places, too much neglected a deep and painful labour for a better regulation. Endeavours were uſed, in order to ſtir up, and provoke to love and good works, by diligently extending a care over the whole flock, that ſo all might be brought into the comely order of the goſpel. On the 28th we viſit-

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ted Luton monthly-meeting; it was ſmall, ſlackneſs, and the want of right zeal appeared; alſo ſome diſorders crept in, yet there ſeemed openneſs in the minds of friends, to receive advice and counſel, which, through divine aid, were largely adminiſtered; and I hope the labour of that day was beneficial to divers of the members, and may prove a laſting advantage to that meeting. The 2d of the 3d month, we viſited Alban's monthly-meeting, held at Charley-wood, where, on the uſual inquiries, things appeared very low, and much out of order; yet divine favour was largely and livingly extended for their help and recovery; in an humble ſenſe whereof, much endeavours were uſed to promote a better regulation; firſt, by the active members taking heed to themſelves, that they might be endued with ancient zeal, and fervour of mind; then they would take the over-ſight of the flock, not by conſtraint, but willingly: this willingneſs, through a neglect of ſeeking that divine power, that alone can bring it forth in the mind of man, hath been much loſt, or departed from, by many, and appears to be greatly wanting in moſt places; this, without doubt, is one principal cauſe that ſo general a defection hath prevailed. Had the foremoſt rank ſtood faithful in the authority of truth, they would have been as a bulwark againſt undue liberties, and happy inſtruments to have preſerved

preſerved the body healthy, and in beautiful order. But, oh! how ſhall I ſet forth, and ſufficiently admire, the marvellous condeſcenſion of infinite goodneſs, which ſo eminently manifeſted itſelf, in all the meetings we were concerned to viſit, in order to bring back again the captivity of his people, to build up the waſte places, and to beautify the houſe of his glory. May ſuch evident tokens of his merciful regard make deep and laſting impreſſions on all minds, leſt the Lord be juſtly provoked to caſt many off, and may move ſuch to jealouſy by thoſe who are now no people. One very ſorrowful inſtance of much degeneracy, being an inlet for many other wrong things to creep into our ſociety, was the great neglect of divine worſhip, eſpecially on week-days; ſome week-day meetings being wholly dropped, and in many places where they are kept up, attended by few; and many, by what appears, do not ſeem to think it their duty to attend them at all, nor even firſt-day meetings, when ſmall difficulties preſent. This diſcovers remarkable ignorance of the great importance of that indiſpenſable duty, as well as of the great need all have, of a daily ſupply from the Lord's bountiful hand. As theſe opportunities of inward retirement, and humble bowing before God, have, by experience, been found times of unſpeakable refreſhment, which flows from the preſence of the Lord, who has graciouſly promiſed

promiſed to be with thoſe who meet in his name, even where the numbers are but two or three, hereby ſtrength is adminiſtered, which enables us to ſtand our ground in the Chriſtian warfare. It is no marvel therefore, that the neglect of ſo important a duty, is a cauſe of much weakneſs, depriving people of a neceſſary defence, againſt numerous and potent enemies, which war againſt the ſoul. Here he that goes about like a roaring lion, and alſo as a creeping ſubtil ſerpent, prevails, in order to lay the ſociety waſte; and whilſt many are aſleep in carnal ſecurity, he finds opportunity to ſow tares amongſt the wheat. Very deep and fervent were our labours in this viſit, to promote diligence in this moſt important duty, as a great means, under the divine bleſſing, for the reſtoring ancient beauty and comelineſs throughout the ſociety. This opportunity at Charley-wood, finiſhed our preſent viſit to monthly-meetings; we having requeſted the quarterly-meeting to which they belonged, to adjourn, in ſuch order, as to be viſited in courſe by us at one journey, to begin in Luton, for Bedfordſhire, which accordingly was held the 8th of the 4th month, 1761, John Emms, Thomas Corbyn, Samuel Stott, Joſeph Row, and myſelf attended the ſame, and laid before the quarterly meeting, in writing, the ſtate of their monthly-meetings, as the ſame appeared to us by their anſwers to the quarterly-

terly-meeting queries, and other inquiries made in our late viſit, with ſundry remarks thereon; and through the over-ſhadowing of heavenly power, we were fervently concerned to bring the weight of the declined ſtate of the ſociety there, upon the meeting, wherein an engagement of mind was revived for a reformation: may the ſame continue, and increaſe. On the 10th of the 4th month we viſited Hertford quarterly-meeting; where our friend Joſeph Taylor, who had been indiſpoſed, joined us. Having previouſly drawn up the ſtate of their monthly-meetings, as the ſame appeared to us in our late viſit, with remarks thereon, we laid it before the meeting, which they took into their ſolid conſideration, and a ſolemn time it was: the Lord's power being livingly felt, it made a remnant willing to ariſe, that the breaches made in that excellent hedge of diſcipline, ſet by divine wiſdom about us, as a people, might be repaired; that the heritage be not laid waſte. On the 14th of the 4th month, we viſited the quarterly-meeting at Ives, for Huntingtonſhire, Cambridgeſhire, and the Iſle of Ely; where, having drawn up the ſtate of their monthly-meetings, as the ſame appeared to us in our late viſit, with ſome remarks thereon, we laid the ſame before them, with earneſt labour to awaken the active members, to a lively ſenſe of the ſorrowful declenſion found within their

their borders. It was a painful exerciſing time, great inſenſibility having prevailed over many; yet I believe it was a ſeaſon of comfort and relief to a living remnant, who travail for the proſperity of truth amongſt them: may their number increaſe! We had the returns of ſweet peace in the diſcharge of our duty, and departed with chearfulneſs of mind. On the 21ſt of the 4th month, we viſited the quarterly-meeting for the county of Norfolk, held in the city of Norwich; where, as uſual, having drawn up the ſtate of their monthly-meetings, with remarks thereon, the ſame was ſolidly laid before the meeting; wherein divine goodneſs was manifeſted; in the wiſdom and ſtrength whereof much earneſt labour was beſtowed, in order that all, the active members eſpecially, might be ſtirred up to an exertion of godly endeavours, for reſtoring comely order and diſcipline, in divers very weak meetings within their county; not to be at eaſe in their cieled houſes, whilſt the ark of the teſtimony of God was expoſed to reproach, by the defection of many under the ſame profeſſion. It was a good time, and I hope ſerviceable to ſome; yet we could not help lamenting, that the memorable opportunity we lately had at Norwich monthly-meeting had not made greater impreſſion than appeared by ſome not very agreeable inſtances in this meeting, relating to their

fully uniting for the county's help, as there was apparent neceſſity for the ſame. The 24th of the 4th month, we viſited the quarterly-meeting of Suffolk held at Woodbridge, and laid before them in writing the ſtate of their monthly-meetings, as the ſame appeared to us in our late viſit, with ſome remarks thereon. Much labour was beſtowed in the free extendings of divine love, which was comfortably ſhed abroad in that meeting, that friends might be thereby ſtirred up to uſe endeavours for a general reformation, in which fervent labour was beſtowed, and cloſe admonition extended to ſuch as knew not their own ſpirits ſubjected by the ſpirit of Chriſt, but dared to preſume to move and act in the affairs of the church of God, by the ſtrength of their own underſtandings as men: theſe, not having true zeal, can wink at wrong things, great diſorders, and flagrant unfaithfulneſs, ſmoothing all over, and blending all together deceitfully, crying Peace, and all is well, when it is evidently otherwiſe. Oh, how doth the Lord abhor ſuch unſoundneſs! ſurely then his people ſhould ſee the weight and authority of his power ſtanding over ſuch. A principal cauſe of deſolation and waſte in the houſe and heritage of God, is the want of more prepared ſtones for the building, hewn and poliſhed in the mountain. But great inconveniency ariſes, when ſome are made uſe of as ſtones for the building,

building, in their natural ſtate, which renders them unfit materials to erect a houſe for the glory of God to abide in; ſo that what ſuch build, is nothing but a habitation for anti-chriſt to dwell in; for he will content himſelf in any form of religion, whilſt he can keep the power out of it. His firſt ſubtile working in the myſtery of iniquity is, to perſuade the minds of men, there is no need of any more power and wiſdom, than they have as men; that if they will exert their endeavour, they may be uſeful members; thus withdrawing gradually from the fountain of living water, to hew out ciſterns to themſelves, which will hold no water. Oh, how dry and inſipid are all their religious performances! and what they do, is only to beget, in their own image, carnal lifeleſs profeſſors, like themſelves; theſe are very apt to be doing, being always furniſhed; but the true labourers muſt, in every meeting, and upon all occaſions that offer for ſervice, receive ſupernatural aid, and the renewed underſtanding, by the immediate deſcendings of heavenly wiſdom and power, or they dare not meddle. Where there are but two or three in each monthly-meeting, carefully abiding in an holy dependance upon God, to be furniſhed for his work, great things may be done by his mighty power, in and through them. This is evident, by obſerving the ſtate of meetings where ſuch dwell, though

all is not done they could ardently deſire, as praiſed be the Lord, there are many yet up and down, who know and experimentally feel their ſufficiency for every ſervice in the church to be of God. The 28th of the 4th month, we attended the quarterly-meeting I belong to, held at Coggeſhall, for the county of Eſſex. Having drawn up the ſtate of the ſeveral monthly-meetings in writing, with remarks thereon, it was laid before this meeting; much ſolid and weighty endeavours being uſed for a general reformation, by the earneſt labour of our friends on the viſit, which was very edifying and comfortable to the honeſt-hearted amongſt us. We drew up a ſummary account of the ſtate of the ſociety in the counties before-mentioned, and our ſatisfaction in that ſolemn undertaking; with thankful acknowledgment of the Lord's gracious aſſiſtance through the whole, which was read in the yearly-meeting, 1761. Before I cloſe this account, it may not be amiſs to ſay, that ſuch was the effect of our labours in moſt, or all the monthly-meetings, that committees were appointed of their own members, to viſit particular meetings, and alſo individual members, for their help, as occaſion might require. The quarterly-meetings alſo appointed large committees to viſit their monthly-meetings and others, as they found freedom, for their aſſiſtance. A few days after the yearly-

yearly-meeting in London, 1761, Thomas Corbyn, Joſeph Row, and myſelf, ſet out, in company with divers other friends, in their return from the yearly-meeting, in order to viſit the monthly and quarterly meetings of friends in Yorkſhire, Lincolnſhire, Nottinghamſhire, Derbyſhire, and Leiceſterſhire; Matthew Mellor joined us at Oatby, near Leiceſter; Joſeph Taylor having concluded to meet us in Yorkſhire. On the 24th of the 5th month, we viſited Balby monthly-meeting, held at Sheffield, and found, to our comfort, a living body of friends therein; yet much ſlackneſs and defection appeared, in many members of moſt ranks. Truth opened, and largely furniſhed with wiſdom and ſtrength, to lay before them the dangerous conſequence of ſome prevailing and undue liberties. Thoſe advanced in age and profeſſion, were intreated and laboured with, in much earneſtneſs, to be more zealous and diligent, in a godly care over themſelves and the flock; as thoſe that muſt ſhortly give an account to the great ſhepherd. The 25th we viſited Pontefract monthly-meeting, held at Highflats. Here was a very numerous body of friends, whoſe outward appearance was very becoming our ſelf-denying profeſſion; and I really believe this plainneſs, in a conſiderable number amongſt them, was the genuine product of a well regulated mind; yet I fear, in too many, it was

more the effect of education, which, however, I would not condemn, where people are not prevailed upon by the ſubtilty of Satan, to take their reſt therein; ſince the form muſt follow the power, and not the power follow the form. We had cloſe labour, in order to rouſe thoſe, who had ſettled down in a falſe reſt, and alſo to promote a better regulation in ſome reſpects; yet I think it might be ſaid that diſcipline, in moſt of its branches, was pretty well maintained in that meeting. It was a time of high favour; counſel and admonition were plentifully extended. The 27th we viſited Brighouſe monthly-meeting, held at Bradford: here Jonathan Raine, and William Hird joined us. This meeting was exceeding large; ſome ſlackneſs and defection appeared, yet in the main, diſcipline and good order were well ſupported, in divers branches. This was indeed a time of ſignal favour, as the canopy of divine power and love overſhadowed this large aſſembly, wherein much fervent labour was extended, that all might be brought into, and preſerved in, that humble ſelf-denying way, which leads to laſting peace and happineſs; and that none might reſt ſatisfied in a form of religion, without the daily quickenings of heavenly life, whereby only the daily ſacrifice can be offered, and the abomination that makes deſolate kept out of the holy places, viz. the heart of man made and preſerved holy

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by the powerful preſence of God; no longer can it be ſo, than his preſence is there. The 29th we viſited Knareſborough monthly-meeting, held at Rawden. This was alſo very large, perhaps near five hundred of both ſexes attended, and near as many at each of the before-mentioned meetings. Here we found a weighty, ſolid body of friends, who were zealouſly concerned to preſerve diſcipline, and good order, on its ancient bottom; yet there was alſo a very heavy, clogging, lifeleſs body, at reſt in a profeſſion, in whom little or no living concern appeared, to keep undue liberties out of their families, and to ſhew exemplary diligence in religious duties. Divine goodneſs, as at other times, was eminently manifeſted, in which, abundance of ſound advice, caution, and counſel, were freely adminiſtered, wherewith many hearts were deeply affected, being made willing to ariſe, in order to promote a reformation, where things appeared out of order. The 1ſt of the 6th month, we viſited Settle monthly-meeting; a laborious exerciſing time it was, in a deep and painful ſenſe of the numbneſs and formality of too many members, and the great decay of primitive zeal; yet, through the merciful ariſing of heavenly power and wiſdom, ability was received to adminiſter ſuitable advice, warning, and counſel, in order to awaken the careleſs, lukewarm profeſſors, as well as to extend

comfort and relief for the encouragement of a ſincerely concerned remnant amongſt them; that ſo, what appeared out of the holy order of the goſpel, might be regulated. The 3d of the 6th month, we viſited Richmond monthly-meeting, held at Aiſgarth; the number of members here was very conſiderable, yet the life of religion ſeemed at a low ebb; that ſorrowful miſtake, of imagining themſelves God's people, without the real ſenſe of the indwelling of his holy ſpirit, and of being the children of Abraham, without the faith and good works of Abraham, having, I fear, very much prevailed upon the poſterity of faithful worthies, who are gone to their reſt. In thoſe parts, great ſlackneſs and defection in ſome very important reſpects appeared in many, who, through the powerful efficacy of the everlaſting word, were cloſely and very preſſingly admoniſhed to more care and diligence. Great endeavours were uſed, that our Chriſtian diſcipline might be more duly put in practice; a living remnant amongſt themſelves, heartily joining with us in our deep labours, for promoting that ſalutary end. The 5th, Thirſk monthly-meeting was viſited by us; Joſeph Taylor joining us here. We were now ſeven in number, which we did not find too many, the work we were engaged in being very weighty and laborious. In this meeting, a remnant were ſincerely concerned to maintain

tain diſcipline and good order, in the ſpirit and life thereof; yet great lukewarmneſs, and many deficiencies appeared; an earthly carnal ſpirit having much the aſcendency in parents, rawneſs, inſenſibility, and a deviation from plainneſs, in divers of the youth, which cauſed us deep and painful labour; yet, through the deſcending of heavenly virtue, we were enabled to ſpeak cloſely to their ſtates, which, I hope, had a good effect on ſome of them. This opportunity afforded much relief to our ſpirits, and we went away with peace. The 8th we viſited Giſborough monthly-meeting, held at Kirbymoorſide; where a very large number of members attended, with an outward appearance becoming our holy profeſſion, and we found a truly concerned remnant amongſt them: but at this, as well as at other places, we had, with ſorrow of heart, to view the great deſolation that an enemy had made, in the time of outward eaſe and liberty, which could not prevail upon our worthy predeceſſors, by depriving them of their liberty, in jails and ſtinking dungeons, ſeparation by baniſhment, and otherwiſe, of thoſe in the neareſt ties and connexion of life; nay, the loſs of all their outward ſubſtance, and the lives of many, could not deter them from maintaining their teſtimony for God in publick worſhip, and other things; yet he hath mightily prevailed on many of their inconſiderate offspring, who

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ſeem to have very little beſides the huſk left to feed upon. Divine goodneſs was wonderfully extended, in which much fervent labour was beſtowed, and an awakening time it was. The foundation of the builders upon the ſand was ſhaken, and Jeſus Chriſt, the everlaſting rock and ſure foundation, was exalted, as the only ſafe reſt and defence of his people. The 11th we viſited Malton monthly-meeting; the ſtate whereof appeared very low, and things relating to our diſcipline much out of order; divine goodneſs being near, our minds were ſtrengthened, and our mouths opened, in earneſt endeavours for their help and recovery; a ſmall remnant amongſt themſelves joining with us herein. I hope it was a profitable time to ſome. The 13th we viſited Scarborough monthly-meeting, held at Whitby, where, although we found a ſincere remnant, with whom we had unity in ſpirit, and they had a ſatisfactory ſenſe of our cloſe and earneſt labours in that meeting; yet many under the ſame profeſſion were greatly backſlidden, and revolted from the primitive power and purity of that undefiled religion, which the faithful amongſt us have been, and are led into: divine counſel was eminently manifeſted, in order to heal their backſliding, and to bring them into a due ſenſe of the weight and great importance of thoſe teſtimonies to the bleſſed truth, given to us as a people to bear,

bear, which made good impreſſion on ſome; but others ſeemed at ſo great a diſtance, that it was hard to make them rightly ſenſible of their true intereſt. We departed from thence with eaſe and peace of mind. The 14th, Bridlington monthly-meeting was held, which was very ſmall, and the life of religion very low; but little ability and judgment to manage the affairs of the church appeared; it was therefore our opinion, they were too weak to ſubſiſt honourably as a monthly-meeting, and that it would promote the general good, to join them to ſome other monthly-meeting. The 17th, Ouſtwick monthly-meeting was held at Hull. Upon the uſual inquiries it appeared, that much lukewarmneſs and defection had crept in; and for want of a godly zeal in moſt of the active members, diſcipline had not been ſtrictly and impartially maintained, ſo that darkneſs and weakneſs had prevailed. In this mournful ſtate of things, our labours were painful, and exerciſing; yet, through divine aſſiſtance, the teſtimony of truth, in its ſeveral branches, was exalted, and judgment ſet upon thoſe who had violated the ſame. The few ſincere-hearted labourers amongſt them were earneſtly adviſed and encouraged to bear the ark of the teſtimony of the Lord as upon their ſhoulders, in the people's ſight, which I hope had a good effect. The 19th, we viſited the monthly-meeting

ing of Cave. The appearance of the members was plain, yet we found great deadneſs and inſenſibility amongſt them, which muſt be the caſe, where people are contented in an empty form of religion, without the power of it. Much Chriſtian labour was beſtowed, in order to kindle a living zeal; but, alas! little impreſſion was made on ſome, yet I hope this viſit was of conſiderable ſervice to others, and may tend to general benefit; but all the increaſe is of the Lord. The 21ſt we viſited York monthly-meeting, wherein appeared much want of a lively ſenſe of truth on the minds of active members, and divers deficiencies, and ſome diſorders, had crept in, and remained, by a neglect of proper dealing, and an exerciſe of ſound judgment. Here we had cauſe to ſee, as well as at many other places, that a literal knowledge of our diſcipline, without heavenly life influencing the minds of thoſe exerciſed therein, bringeth nothing effectually to paſs, to God's glory, and the edification of his church and people. Great and deep was our labour, under a weighty ſenſe of the divine power, and alſo of the low, languid ſtate of the church in this city, deſiring ſhe might be favoured to ariſe, and ſhake herſelf from the duſt of the earth, ſtrengthening the things which remain. This finiſhed our viſits to the monthly-meetings in this county; and though I have not particularly

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mentioned the opportunities taken by us in ſelect meetings of miniſters and elders, yet we had ſuch opportunities in moſt, or all the monthly-meetings; where their queries were read, and anſwered; advice, caution, counſel, and reproof alſo, were adminiſtered, as we found ourſelves led, and influenced thereunto. The 24th of the 6th month, their quarterly-meeting was held in York. We had drawn up the ſtate of their monthly-meetings, being fourteen in number, as the ſame appeared to us from their anſwers to the uſual queries, and other inquiries made by us, in our late viſit to them, with ſundry remarks thereon, particularly on the great and mournful ſlackneſs in, and neglect of, divine worſhip; eſpecially on week-days, which diſcovers an indifference and lukewarmneſs, much to be lamented. Earneſt labour was beſtowed in that great meeting, to faſten the weight and great importance of qualified members, coming more earneſtly and feelingly under a deep ſenſe of the care of the churches; that ſo an increaſe of zeal and diligence may be exerciſed throughout; in warning the unruly, comforting the feeble-minded, and in ſupporting the weak. It was a ſolemn time, the members being ſenſibly affected with the great need of a better regulation in divers reſpects; a large committee was appointed to viſit and aſſiſt the monthly, alſo particular meetings, as they ſaw cauſe, in order

order to help forward the neceſſary work of reformation. The monthly-meetings alſo, in conſequence of our viſit, except one, appointed committees to viſit particular meetings, and individuals, as their way might open, for the better putting in practice our Chriſtian diſcipline. In this city, our friend John Hunt, of London, joined us; and here we parted with Jonathan Raine, Matthew Mellor, and William Hird. We went next into Lincolnſhire, and on the 29th of the 6th month, viſited their monthly-meeting, held at Gainſborough: here John Oxley of Norwich met us. things appeared very low and defective, as to the diſcipline, and good order of the church in this place; the members, in too general a way, being by indifference, and weakneſs, inſenſible of its great worth and uſefulneſs. Our ſpirits were deeply baptized into a ſenſe of their ſtates, and we received ability, with great plainneſs to lay before them the dangerous conſequence of ſuch an unſavoury unfruitful condition, and the great duty, which the members of ſociety owed to God, themſelves, and to one another, in a religious capacity, which for the preſent ſeemed to affect their minds; may the impreſſion be laſting! We had alſo ſome things to offer, by way of encouragement, to a few ſincere, though weak ones, amongſt them. The 2d of the 7th month, we viſited Wainfleet monthly-meeting, finding

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ing things diſtreſſingly low, and much out of order; and but few who had the cauſe of truth at heart, ſo as to mourn becauſe of the great deſolation and waſte made in the ſociety there, by earthly-mindedneſs, and other fleſhly liberties. Our minds were deeply engaged, that truth might break through, and ſoften the minds of thoſe dry, carnal profeſſors, who, inſtead of helping forward the neceſſary work of diſcipline, were great clogs and hinderances thereunto, being as dead weights and burthens on the more lively part of the body. Through the holy efficacy of that pure life, which graciouſly attended us from place to place, we were enabled to diſcharge our conſciences at that meeting, in much plain-dealing, to our own peace, and the comfort and relief of the few upright-hearted there. The 4th we viſited Spalding monthly-meeting; much diſorder and ſlackneſs appeared alſo at this meeting, in ſome; others, who would ſeem to be ſomething in religion, were but too much like the unfruitful fig-tree, on which, when it came to be nearly examined, nothing was to be found but leaves; having, like Ephraim and Demas, forſaken the dew and tenderneſs of their youth, and embraced this preſent world. Such, though they retain ſomething of the outward reſemblance, cannot proſper in religion, as they are dry and inſipid. In this low, mournful ſtate

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of things, truth aroſe, and furniſhed with ſuitable matter and utterance, in plain dealing with formal profeſſors, and proper encouragement to ſome hopeful youth, and others, to come up in a more lively zeal, and concern for God's cauſe, than had been maintained of late at that meeting, which I hope was of good ſervice. The 6th we viſited Lincoln monthly-meeting, held at Broughton. This meeting appeared in a very low condition, as to a lively ſenſe of truth; conſequently, the diſcipline thereof was not rightly managed, as being done too much in the will, wiſdom, and temper of man. Some appeared hopeful and tender, eſpecially of a younger rank, to whom, I hope, our deep and earneſt labour amongſt them was profitable.

The 8th of the 7th month, the quarterly-meeting was held at Lincoln; before which we laid in writing, the languid and diſorderly ſtate of the ſociety in that county, with ſundry cloſe remarks thereon, pointing out, in ſome meaſure, the cauſe of the great declenſion found amongſt them. This was accompanied with our joint and earneſt endeavours, to bring the weight of thoſe things upon the members, that they might feel a proper engagement of mind to ariſe, and repair the breaches made, which had a good effect on ſome minds, and a committee was appointed, in order to promote the work of reformation; which was alſo done

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at moſt, or all their monthly-meetings. From Lincoln, John Hunt and Joſeph Row returned home to London, and John Oxley to Norwich; Thomas Corbyn, Joſeph Taylor, and myſelf, went into Nottinghamſhire. The 13th of the 7th month we viſited Retford monthly-meeting, as it was called, wherein we found a few tender and hopeful, and had ſome openneſs to adminiſter counſel and advice, tending to their help and improvement, which appeared to be well received, and ſome minds were affected therewith; yet very little was diſcovered by us of diſcipline being put in practice, but almoſt every thing relating thereto was neglected. It therefore was our judgment they ought to be joined to ſome other monthly-meeting, yet their ſituation rendered that ſomewhat difficult; however, we concluded to lay the caſe before their enſuing quarterly-meeting. The 14th we viſited Mansfield monthly-meeting, which alſo appeared very low and weak; but very little of the buſineſs of a monthly-meeting properly done, as the number was very ſmall that generally attended them, and in moſt of them the eſſential qualification for ſervice in the church of Chriſt much wanting. It was therefore our judgment, that it would be for the general good, that Manſfield monthly-meeting ſhould be joined to that of Cheſterfield, except Oxon particular meeting; which from its ſituation might better

be joined to Nottingham. The 15th we viſited Cheſterfield monthly-meeting, wherein divine goodneſs was livingly manifeſted, in order to adminiſter proper aſſiſtance, by way of advice, counſel, and encouragement, to this ſmall, weak meeting, wherein diſcipline, in divers of its branches, was much neglected; yet there appeared an openneſs in the members to be inſtructed and helped forward in that weighty work, which, through the ſtrength and efficacy of divine love, was largely extended to them, in which we had ſatisfaction of mind. The 16th we went to Breach, called a monthly-meeting, but we found it, in that reſpect, almoſt deſolate. The teſtimony of truth, ſo precious to their anceſtors, in that place, was by them ſuffered to fall, in moſt of its branches; but few of thoſe, who were active members, appeared clear in its ſupport. Darkneſs had greatly prevailed over their minds, yet our deep labour, under the influence of heavenly good, had a tendering effect upon ſome of them. One thing aimed at by us, was, that the members of that meeting might be joined to the monthly-meeting of Nottingham, they being unfit to remain in their preſent condition, which was conſented to by them, a minute made, and ſome of their members appointed to propoſe the ſame to Nottingham meeting. The 17th we viſited Nottingham monthly-meeting; the number here was

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pretty large, but the pure virtue of heavenly goodneſs, without the ſenſible experience whereof there can be no proſperity in the truth, ſeemed to be much depreſſed and obſtructed by earthly-mindedneſs, covered over with a form of religion in ſome heads of families, by whom undue liberties were winked at in their offspring: ſuch not having zeal enough to ſuppreſs wrong things in their own families, are not like to promote good order and diſcipline in the church. We found ſome who united with us in a deep and earneſt labour for a better regulation, and much ſound admonition, caution, and counſel, were adminiſtered, which ſeemed (at leaſt for the preſent) to have an awakening effect on ſome. On the 20th of the 7th month the quarterly-meeting was held at Nottingham, and, as we underſtood, a junction of that, and the quarterly-meeting of Derbyſhire, was agreed on between them, and ſhortly to be completed. We drew up the ſtate of the monthly-meetings in both the ſaid counties, as the ſame appeared to us in our late viſit, with ſundry remarks on the mournful declenſion found amongſt them; pointing out to them, in ſome meaſure, what we apprehended to have been the cauſe thereof, that thoſe concerned might both examine themſelves, and be more watchful, in order to prevent ſuch conſequences for the future: which was read in this meeting, and endeavours

uſed verbally alſo, that the meeting might come under a ſolid ſenſe of the ſtate of their monthly-meetings, that proper aſſiſtance might be extended for a general reformation. But, alas! there were but few amongſt them enough devoted, heartily to engage in ſo good and neceſſary a work; however, we were enabled to clear ourſelves, by leaving the weight of things upon them, and to depart with eaſe and ſweet peace of mind. All praiſes and humble thankſgivings to our holy head, for his gracious and comfortable ſupport, in our deep exerciſes and labour from place to place. For, alas! we ſhould ſoon have fainted, under the weight of that painful ſervice, had he been pleaſed to withdraw, even but for a little time; but we found him a never-failing fountain of all we ſtood in need of, and when our ſervice for this time was over, we could not ſay we lacked any thing. The 21ſt of the 7th month we viſited Caſtle-Dunington monthly-meeting in Leiceſterſhire, wherein divine favour was largely extended, in which we received ſtrength to labour earneſtly, for the reviving of a living concern in the members, that diſcipline and good order might be better maintained, which, through the indifference of ſome, and the backward, cowardly diſpoſition of others, was but poorly ſupported in ſundry reſpects; yet this opportunity ſeemed to have a good effect, by a conſiderable

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reach upon many of their minds, and I hope may prove of great advantage to that meeting, as the members thereof ſeemed rather weak than wilful. The 24th we viſited Hinkley monthly-meeting, which, as to the ſupport of diſcipline, and goſpel order, appeared to us almoſt deſolate. Our earneſt labour for their help and recovery had little viſible impreſſion on ſome of their members, the inſenſibility was ſo great; though others were awakened to a degree of feeling and tenderneſs, who, I hope, received ſome benefit thereby. The beſt expedient that appeared to us, was their being joined to Leiceſter monthly-meeting, which was accordingly recommended. The 25th we viſited Dalby monthly-meeting; and as it appeared in the ſame ſtate as that of Hinkley laſt mentioned, I ſhall refer to that account, and only ſay, we adviſed it ſhould be joined to the monthly-meeting of Caſtle-Dunington, except a ſmall branch thereof, which lay contiguous to Leiceſter. The 27th we viſited Oakham monthly-meeting, where much ſlackneſs and indifference appeared, too many of the active members being at eaſe in a profeſſion, whilſt wrong things prevailed, and death, inſtead of life, overſhadowed their meetings. The Lord engaged us, in a deep and fervent labour, to ſtir them up, that they might ariſe and ſhake themſelves from the duſt and clogging things of the earth, to receive

the eye-ſalve of God's kingdom, whereby they might come to ſee their own ſtate, as individual members, and alſo the general ſtate of the church. Oh, how aſhamed would ſome then be, of their poverty and nakedneſs! We found a few amongſt them in a humble, teachable frame of mind, with whom we had good ſatisfaction, hopeing this opportunity might tend to their help and improvement, in the beſt things. The 28th we viſited Leiceſter monthly-meeting, in which we found ſome honeſt labourers for Sion's proſperity, and truth opened our way, as at other places, to look carefully into the ſtate of things, and to apply ſuitable counſel and advice, as the ſame immediately opened, for the reſtoring good order and wholeſome diſcipline, which appeared too much neglected; and I hope that opportunity was of good ſervice to that meeting.

On the 29th of the 7th month the quarterly-meeting for that county was there held, before which, we laid in writing the ſtate of their monthly-meetings, as the ſame appeared to us in our late viſit, with ſuch remarks thereon, as ſeemed to us proper and neceſſary; and were deeply concerned, to bring the weighty ſenſe of their great declenſion upon the ſpirits of the active members, and the great neceſſity of a ſpeedy exertion of their Chriſtian endeavours for a regulation, leaſt a general

neral deſolation ſhould enſue. But, alas! the ſtupefaction was ſo great in this, as well as other places, that it was hard laborious work; yet not without hope of a revival, as ſome concerned members were, by the overſhadowing of divine power, made willing to give up their names, to contribute their endeavours for carrying on the neceſſary work of reformation, ſo happily begun in the yearly-meeting. Here ended our viſit to monthly and quarterly meetings for the preſent; and I have, with deep reverence, humbly to acknowledge, that a remarkable evidence of divine approbation attended us throughout; making us of one heart, by the baptiſm of his unerring ſpirit, ſo that ſcarcely a difference of ſentiment from one another appeared during the whole journey. Another thing which appeared to me a token of divine favour attending, was the open reception we met with, notwithſtanding the plainneſs uſed by us, in very cloſe ſearching inquiries and remarks upon many diſorders. I hope my uſual freedom, in laying open the ſtates of the monthly-meetings, will give no juſt cauſe of offence to any, who wiſh well to Sion, ſince nothing is more likely to ſtrike the minds of ſucceeding generations with fear and care, than to have the lukewarmneſs and defection of many, who have been ſo wonderfully favoured, ſet in a true light before them, together with ſuch a remarkable ac-

count of the Lord's compaſſion and condeſcending kindneſs, in ſeeking their reſtoration, and offering his mercy to heal all their backſlidings. How can any, without being ſomewhat affected with fear, read the ſorrowful degeneracy of ſome Chriſtian churches, even in the apoſtles days; like the firſt-fruits in the goſpel vineyard; particularly that of the ſeven churches in Aſia Minor, diſcovered to the beloved John, in his ſtate of baniſhment for the word of God and the teſtimony of Jeſus Chriſt, and by him with great plainneſs committed to writing, as a call and warning from God to them, and to remain, for the ſame end, to all ſucceeding generations? I have no other end in what I have written concerning the ſtate of our ſociety; for whoſe help and preſervation I have been freely given up in body, ſoul, and ſpirit, as well as in what outward ſubſtance the Lord hath bountifully favoured me with, to contribute my ſmall endeavours, that her light may go forth as brightneſs, and her ſalvation as a lamp that burns.

A ſummary account of this viſit and ſervice was drawn up by us, and read in the yearly-meeting 1762, as was done the year before, when engaged in a ſervice of the like nature. The like viſit was alſo performed by other friends, who had ſince the yearly-meeting 1761, engaged therein in different parts, whereby it appeared, all the

the monthly and quarterly-meetings, in that part of Great-Britain, properly called England, had then been viſited; which, as far as appeared, had been performed to general ſatisfaction. The yearly-meeting then recommended the care of extending the ſame brotherly aſſiſtance to the meetings of our friends in Wales, Scotland, and Ireland, to the friends appointed in 1760, as their way might open in goſpel freedom. Neither did the yearly-meeting omit ſending a warm, lively epiſtle to thoſe already viſited, to corroborate, revive, and ſtrengthen the great labour beſtowed, that the ſame might be made effectual. I ſhall now cloſe this narrative with juſt adding, that I have found, by ſolid experience, that it was a bleſſed work, and greatly bleſſed in the carrying on. May it be ſo in the fruits ariſing therefrom, is the ſincere deſire of my ſoul!

The 21ſt of the 8th month, 1762, I ſet out, in order to viſit London, and ſome other parts, and on firſt-day the 22d, I went to Ratcliff meeting in the morning, where I had cloſe, thorough ſervice, truth and its teſtimony having conſiderable dominion; it was an awakening time to careleſs profeſſors, and of refreſhing conſolation to Sion's travellers, of whom I believe there were a conſiderable number there; I had with ſatisfaction to believe that meeting was on the improving hand. I went in the afternoon

noon to Horſlydown; this was a time of deep travail, and painful labour, as the life of religion ſeemed to be greatly depreſſed, by much indifference of mind in many, and the prevalence of fleſhly liberties in others; yet through infinite condeſcenſion, at length the power and virtue of truth aroſe, whereby the teſtimony thereof was exalted over wrong things. On the ſecond-day following I attended the morning meeting, and went on fourth-day to their monthly-meeting at the Peel, in which, through the extending of heavenly good, I had open, edifying ſervice; friends being favoured with a degree of that holy leaven, which, as it is abode in, preſerves the ſeveral members of one heart, and one mind. Oh, then the work goes ſweetly on, the body edifying itſelf in love, as well as with one voice giving forth ſound judgment againſt wrong things! On firſt-day, the 29th, I went in the morning to Weſtminſter, which was a very open good meeting, the teſtimony of truth went forth freely and largely, wiſdom being given to divide the word aright, ſo that the diſobedient were warned, and the mourners in Sion comforted. I went in the afternoon to the Peel meeting, which was large and very laborious, in a ſuffering ſilence throughout; which, in ſympathy with the depreſſed ſeed of God's kingdom, and for an example to the profeſſors thereof, appeared to be my

proper

proper buſineſs at that time. I attended the morning meeting on ſecond-day, and went on 3d day to Plaiſtow week-day meeting, in which I had ſome cloſe ſervice; but things, as to the life of religion, appeared to me low there, where the profeſſors of truth neglect a conſtant labour for daily bread. I ſpent that afternoon, and the next day, chiefly on a viſit to our worthy friend John Hayward, who appeared green in old age. On fifth-day, the 2d of the 9th month, I went to Tottenham; there being two conſiderable friends ſchools, one for boys, and the other for girls. By the free opening of the living fountain, it was a very precious, comfortable meeting, doctrine and counſel being plentifully handed forth, ſuitably adapted to the childrens weak capacities, as well as to thoſe of riper age: through the divine bleſſing, it was a time of high favour, and humble refreſhment to the upright in heart. That afternoon I had a very comfortable reviving time with our friend Joſiah Forſter, and family, he being in a very poor ſtate of health, in appearance not likely to continue long in this world; he, with much tenderneſs, expreſſed great ſatisfaction in that opportunity. On ſixth-day, the 3d, I went to Gracechurch-Street meeting, which was low, and laborious; it appeared my proper buſineſs to ſit in ſilence. On firſt-day, the 5th, I went to Gracechurch-Street

in

in the morning, where the meeting was exceeding large, and for a time, very trying and painful; yet in the latter part, it pleaſed the Lord to ariſe, and his enemies were ſcattered; then was truth exalted, and its teſtimony went forth freely, having great dominion. In the afternoon, I went to the Peel meeting, where I had large, open ſervice, and truth was over all; it being a time of much comfort and relief to the ſincere-hearted. Next day I was at the monthly morning-meeting of miniſters and elders, ſo called becauſe the members more generally attend, eſpecially the women. It was a bleſſed time, wherein I had open good ſervice, ſhewing the great difference between the miniſters of the letter, and thoſe of the ſpirit: that the letter without the ſpirit, though of the holy ſcriptures itſelf, kills that which is begotten of God in the hearts of people; but that it is the holy power, efficacy, and demonſtration of the eternal ſpirit, that renders the holy ſcripture, outward miniſtry, and all other means ordained of God, for the comfort, help, and preſervation of his people, effectual. I had to obſerve, that the miniſters of the letter were moſt of all concerned for the external appearance of their miniſtry, viz. that the words and doctrine may be curiouſly adapted, not to diſguſt, but rather to pleaſe thoſe who have itching ears; on the contrary, the miniſters of the ſpirit are leaſt

of

of all concerned about the outward appearance of their miniſtry; having no doubt, if they are careful in the ſpring, ground, and moving cauſe, which they know ſhould be the conſtraining power of the holy ſpirit, that will alſo be agreeable thereunto; ſeeing that power is able to render the moſt low and ſimple expreſſion, in man's account, exceedingly efficacious. On third-day, the 7th, I ſet out, accompanied by ſeveral friends, in order to have a meeting that afternoon at Charleywood; it was a time of awakening labour, not eaſily I hope to be forgot. On fourth-day, the 8th, I had a precious, open, ſerviceable meeting, at Jordan's in the morning; it was a time of general awakening, at leaſt to a preſent ſenſe of duty: that afternoon I had a painful laborious meeting at Uxbridge, and what made it more afflicting, was, that the goſpel endeavours uſed for the help and recovery of lukewarm profeſſors, ſeemed to take very little effect upon their minds. On fourth-day, the 8th, I went to Staines meeting, which, in the fore-part, was a time of very heavy, painful, ſilent labour; in which, as at many other times on the like occaſion, I fully expected the cloud and diſtreſs would remain, till we ſeparated one from another; yet near the concluſion, through infinite condeſcenſion, truth aroſe and obtained a complete victory over wrong things; their ſtates being ſpoken to with great

great plainneſs; but, alas! things, as to the life of religion, ſeemed but low amongſt moſt of all ranks there. I went next day to a meeting at Godalming, which proved a time of much favour, in the ſweet and precious enjoyment of the conſolating ſtreams of that river, which maketh glad the whole city of God; in the bleſſed efficacy whereof, the doctrines of truth were largely opened, ſetting forth the nature of faith, hope, and charity; but the greateſt of all is charity, as faith will be ſwallowed up in open viſion, and hope in the full enjoyment; but charity never fails, nor changes its nature, being the ſame in time and in eternity. On firſt-day, the 12th, I was at Alton meeting, in Hampſhire, where we had a very large and precious baptizing meeting; in the morning, the teſtimony of truth had great dominion, and the living members were ſweetly comforted together. The afternoon meeting there, was very heavy and laborious, and held in ſilence. I had a very open ſatisfactory meeting at Eſher, on third-day the 14th, and another at Wandſworth the next day; after which I went to London, and the next day, being the 16th of the 9th month, I returned home, finding my dear wife and family well: having, through infinite kindneſs, been much favoured in my ſervice this ſmall journey, and found more openneſs in the city of London than heretofore. It was with great

comfort

comfort I had to ſee a growing hidden remnant in that city, who will be exalted in Iſrael in the Lord's time; who hath, and will yet open a way, more and more, for his pained travelling children, to exalt his name and truth, by removing the ſtumbling blocks, and other impediments which yet remain in their way, and hinders them, in ſome meaſure, to take the rule and government, which is their due and right in the kingdom of Chriſt; and uſurpers ſhall ſee, none can ſit with Chriſt upon thrones, but thoſe who faithfully follow him in the regeneration, agreeable to his gracious promiſe, viz. Mat. xix. 28. and Luke xxii. 30.

To this period of time, being now in the fiftieth year of my age, I have continued an account of divers occurrences of my life, labours, and experience; with ſundry obſervations on the ſtate of the Chriſtian ſociety, of which I am a member; and though done in a way of plain dealing, yet in truth and ſincerity, as my mind hath been immediately led, and opened thereunto. Let none therefore take any undue advantages thereby to reproach the ſame: no ſociety of Chriſtians, that I have ever had any knowledge of, hath any advantage of this people, either in principle or practice. Here I intend to lay aſide my pen, not knowing that time or ability will be given to add any more, which is all in the Lord's hand; to whom I humbly commit this, with

with my ſoul and body, for preſervation, during the ſhort ſpace of time he may be pleaſed yet to lengthen my days; beſeeching his bleſſing may attend what is done; without which, our endeavours are fruitleſs, for all the increaſe is in and by him, who is glorious in holineſs, and fearful in praiſe. To whom be dominion and glory, through all ages and generations. Amen.

From the year 1762, to the 7th month 1765, I have preſerved no particular memorandum of my travels and ſervice, that I can at preſent find, and although I travelled no conſiderable journies, yet, as I always thought it my incumbent duty, from my firſt acquaintance with God's everlaſting truth, I diligently attended meetings when at home and well, both firſt and week days, alſo the quarterly and yearly-meetings, as they fell in courſe; as well as ſome adjacent quarterly and other meetings. In the year 1764, I attended the yearly-meetings of Colcheſter, Woodbridge, and Norwich, to good ſatisfaction and comfort, being favoured with free open ſervice therein, eſpecially the two laſt. In the ſame year, having an inclination to viſit London, and ſome parts adjacent, as my way might open; and likewiſe having a manuſcript by me, which I had written about two years before, intitled, *Some Brief Remarks upon ſundry important Subjects, &c.* divers friends, whoſe judgment I valued, having peruſed it,

it, expreſſed their unity therewith, generally apprehending there might be a ſervice in making the ſame publick; being thus encouraged, I laid it before the ſecond-day morning meeting of London, as is uſual in ſuch caſes; I attended the reviſing of it for the moſt part: friends agreed it ſhould be printed, which was accordingly done. It was afterwards reprinted here, in Ireland, and in America.

Having had a view, for ſeveral years, of viſiting friends in the American Colonies, as I waited with earneſt deſires to be rightly directed in ſo ſolemn and weighty an undertaking, both as to the thing itſelf, and the proper time to enter thereupon, I was favoured with clear and full ſatisfaction, in both reſpects; and had ſeen, for a conſiderable time, that I ſhould embark for that ſervice ſoon after our yearly-meeting 1765: this I eſteemed a particular favour, as I had thereby the better opportunity to order my outward affairs timely, ſo as I might, with more freedom and eaſe, leave them ſo long a time; yet, except to my wife, and two or three friends more, who were enjoined ſecreſy, I kept all to myſelf, till about the time it became neceſſary to lay my concern before the monthly-meeting, of which I was a member: which I did, and readily obtained their concurrence, and a certificate very fully expreſſive of their unity; which certificate I carried to our quarterly-meeting,

ing, laying the ſame, with my ſaid concern, before that meeting; I alſo obtained their ready concurrence, ſignified by an indorſement on the monthly-meeting certificate; which certificate and indorſement, together with my concern, I laid before the yearly-meeting of miniſters and elders in London, and after a time of weighty conſideration, friends drew up and ſigned a certificate of their full unity with me, and my intended undertaking. The ready and unanimous concurrence of my much eſteemed friends, was a great ſtrength and comfort to me in my entering upon and throughout this ſolemn engagement. I was very ſenſible it was of ſuch a nature, that the whole body of friends were deeply intereſted in the right and proper performance thereof; and therefore found my mind much reſigned to the divine will, and to the determination of his people. I returned home from the yearly-meeting, to complete the ſettlement of my outward affairs, having partly concluded, with divine permiſſion, to embark in a ſhip likely to ſail in two or three weeks. I went to our quarterly and yearly-meeting at Colcheſter: here, being taken very ill of a fever, I returned home with my wife in a poſt-chaiſe, being unable to ride on horſe-back. I was confined to my chamber about ten days; this put an intire ſtop to all preparations for my intended voyage; which, on account of my illneſs,

I had

I had wholly given over the expectation of, as to the before-mentioned ſhip; but when I recovered, ſo as to be able to move a little about, my mind did not ſeem eaſy to let that ſhip go away without me. I thereupon wrote to the merchants or owners, who I knew were deſirous I ſhould go in her, to know what time they could allow me to get ready; their anſwer was, about ten days: the time was ſhort, and I was very weak in body, and had ſome affairs of conſequence to ſettle, which would take ſome time; however, the will being good, I ſet about them in earneſt, and beyond expectation ſucceeded therein, recovered ſtrength apace, and got through my affairs in time to ſatisfaction. I could not help looking upon this a providential ſucceſs, as it was far beyond human probability: the Lord, in his dealing with us, his poor dependant creatures, ſometimes brings us very low, baffling all our ſkill and contrivance, that he may clearly ſhew us, that our ſucceſs in ſpiritual things, and even in temporals alſo, is by his providence.

On the 9th day of the 7th month, 1765, I took leave of my dear wife and family, accompanied by ſeveral friends, to meet the ſhip at Graveſend, where we were met by about fifteen or ſixteen friends from London; we dined together, and lodged there that night. Next day, being the 10th of the 7th month, I took leave of friends in

much tender affection, and went on board the Carolina, James Friend, maſter, bound for Philadelphia. We got under ſail about eleven o'clock, but it was near a week before we took our departure from the Land's-End of England. We had, for a few days, a pretty fair wind, and a good ſet-of from the land; yet on our paſſage we had a great deal of contrary winds, and often a head ſea. About the 9th and 10th of the 8th month, and for ſome time before, things had but a very diſcouraging aſpect, having got but a little on our way for about twenty days; moſt of the company ſeemed to be affected with ſadneſs on that account: at the ſame time I had a ſtrong perſuaſion of mind, that the wind would turn in our favour before night, and had almoſt an inclination to have told them ſo, in order to cheer their ſpirits, but was fearful of preſuming too much upon the certainty of what had preſented to my view, leſt I ſhould prove a falſe prophet, and thereby bring diſhonour to the good cauſe; however, it proved true, and held favourable to us a conſiderable time, ſo that we ſailed next day ſeven or eight miles an hour the right way. The 21ſt of the 8th month we found ourſelves upon one of the banks of Newfoundland, having about twenty-eight fathom water. It was ſome ſatiſfaction to find ourſelves ſo far on our way; I was favoured with very good health, and a

good

good appetite all the time, and, through divine favour, generally with a quiet reſigned mind, having full ſatisfaction that I was in my place. The captain was very ſteady, and well qualified for his ſtation, and very kind to me; the paſſengers alſo were generally civil in their behaviour, though they often burthened and wearied my ſpirit with their trifling, vain, empty diſcourſes, in which I could not join, but was rather a reprover, and a weight againſt them, which I am perſuaded they frequently felt, and I am ſenſible I was a conſiderable awe upon them; yet I thought it was prudent, as we were confined in one another's company, to uphold a family reſpect. I often reproved their vanity and corrupt converſation, and was enabled, in a good degree, to bring judgment over them, ſo that ſome would own I was right. Alas, I had ſorrowfully to obſerve, by their manner of converſation, how empty, vain, trifling, and even corrupt, the converſation of thoſe eſteemed the genteel and polite part of mankind, in our day, is become; little or nothing to be found therein, that conveys ſolid, profitable inſtruction, either in things relating to this life, or the next, but in general it tends to deprave and corrupt: yet many thus void of ſelf-denial and government of their tongues, pretend, with great aſſurance, to lay undeniable claim to the holy and undefiled religion of Jeſus Chriſt; ſurely, they do

not give themſelves any time to think ſeriouſly about the nature of that religion, and muſt conclude, the name and profeſſion, without the ſpirit and life, is all they are to look for, except adhering to a few exteriour obſervations: ſuch groſs darkneſs and ſtupefaction is much to be lamented, but very hard to be helped, when they are ſo ignorant of their own ſtates.

It was the 10th of the 9th month, early in the morning, that we firſt ſaw land, which proved to be Cape Henlopen; about ſix we got a pilot on board, who was a native Indian; about nine o'clock we entered the Capes of the Delaware, with the tide beginning to make in our favour; about eleven our ſhip ſtruck the ground three times, but ſoon got off. We had fine wind and weather, which made it exceeding pleaſant ſailing up the bay and river; we got up, with that tide, within about ſix leagues of the city. Next day, about eleven o'clock, we came to an anchor before the city of Philadelphia. I ſoon landed, and went directly to my old quarters, being very kindly received, as formerly, by my much eſteemed friends, Iſaac and Sarah Zane. I was about nine weeks on board the ſhip in all, and about eight from land to land. I attended their week-day meeting on fifth-day, and had ſome good open ſervice therein. I went on firſt-day to the great meeting, where perhaps was preſent, near, if

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not quite, 1500 friends, or thoſe under our profeſſion; my buſineſs among them at that time ſeemed to be to ſet them an example of ſilence. I had, with ſecret lamentation, to view their remarkable declenſion from a true ſpiritual exerciſe, which appeared to me but too general, looking for words to feed upon; I found that craving was to be diſappointed and famiſhed, and therefore was often ſhut up from publick ſervice amongſt them, eſpecially at the great houſe, though I had ſome very clear, open, powerful times, in the bleſſed light and life of the everlaſting goſpel, there alſo. On ſixth-day, the 20th of the 9th month, I croſſed the river Delaware, and went to Haddonfield quarterly-meeting, which was very large, and I was largely opened to declare the truth amongſt them with good authority. I returned next day to the city, and attended the yearly-meeting of miniſters and elders; things ſeemed but low: this yearly-meeting, which was very large, concluded on ſixth-day. It was in a good degree favoured with divine wiſdom and ſtrength, wherein friends were enabled to conſider and conclude ſome weighty affairs with unanimity and brotherly love. The Lord was graciouſly with me, affording wiſdom and ſtrength to be ſerviceable at this meeting, both in miniſtry and diſcipline, wherein I had ſweet peace and comfort. I went the firſt-day following to Springfield-meeting,

in Cheſter county, where I had very open weighty ſervice, and the bleſſed truth prevailed. In the evening I had a comfortable meeting with a ſick friend at Derby, who ſoon after departed this life. I then returned to Philadelphia, and attended both their week-day meetings, which were painfully laborious in a ſilent travail. On ſixth-day went to their monthly-meeting, and was livingly opened therein, to ſhew the reaſon why the church of Chriſt is compared to a human body, conſiſting of many and various members; I had good ſervice alſo in the meeting of buſineſs. Their number is very large, but many appeared to me weak and unſkilful, as to the proper qualifications of active members in the church, ſome of them did not appear to be redeemed from fear, favour, and affection in judgment. I had great comfort in the labour of this day. On third-day, the 1ſt of the 10th month, I had a very large meeting at Haddonfield, in Weſt-Jerſey; the word was given with clearneſs and goſpel authority, and I had to ſhew the power and efficacy of true faith, and the weakneſs and inſufficiency of an hiſtorical or implicit faith: it was a good time, and the glorious truth was exalted. I then went to Cheſter; the meeting was very large, and I had cloſe, thorough ſervice therein, on the ſubject of ſelf-denial, and taking up the daily croſs. On fifth-day, had a very large meeting

meeting at Eveſham, and had therein weighty ſervice, on the nature of that new-birth, without which no man can ſee the kingdom of God; moſt of the auditory ſeemed much ſtrangers thereto, which made the labour heavier, yet wiſdom was mercifully given to divide the word, about the ſpace of two hours, to this numerous aſſembly. Next day I had a very thronged meeting at Mount-Holly, in New-Jerſey; my labour in the miniſtry was very cloſe and ſearching, to good ſatisfaction. On firſt-day, the 6th of the 10th month, was at Burlington meeting, and had an open time; alſo at their monthly-meeting on the ſecond-day following, which was very large; I was livingly opened upon theſe words, "Pray without ceaſing, and in every thing "give thanks;" alſo ſhewing, that the power of the word of life ought to be the ſpring of action in the church of Chriſt. On third-day, accompanied by divers friends, I croſſed the river Delaware, and had a meeting at Briſtol, in Pennſylvania; it was a ſmall poor meeting, I laboured according to ability received, to ſtir up the members to a more lively concern, but things appeared very low. On fourth-day I had a large meeting at the Falls; it was very laborious, under a ſenſe of a dry, lifeleſs ſtate in too many, and the inconſiſtent conduct of others; eſpecially in that of exceſſive drinking, which I felt to cauſe a very

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ill ſavour: I was informed after, it had greatly prevailed upon many in that meeting, and that divers of them, who were there that day, had been diſowned on that account. Next day I had a large meeting at Wright's-town; I was opened therein, to ſhew the ſimilarity between the travels of the ſoul towards ſpiritual Canaan, and thoſe of the Iſraelites towards the outward Canaan. It was a cloſe awakening time to dry, formal profeſſors. On ſixth-day, I had an exceeding large meeting at Buckingham; to this great gathering the everlaſting goſpel was powerfully preached, and the end and deſign of true miniſtry ſet forth; this was a bleſſed time of divine refreſhment, to the rejoicing of many hearts, and rouſing, I hope, of the lukewarm, in a good degree. After this meeting, I felt it in my mind to ſpeak to one Thomas Roſs, a friend in the miniſtry of that county, to bear me company to the ſouthern provinces, which he, after due conſideration, and obtaining his friends concurrence and certificate, complied with; and not only that journey, but alſo to New-England, &c. ſo that I was favoured with the agreeable company of this valuable friend, through moſt of my American travels, which was to my great comfort. On firſt-day, the 13th of the 10th month, I was at North-Wales meeting, which was very large, and was favoured with a thorough open time,

to

to the tendering of many hearts. The day following had a large meeting at Plymouth; I was opened upon that paſſage, "Believe not "every ſpirit," &c. had cloſe work with libertines, ſuch as are commonly called free-thinkers, and was carried over them: truth and its teſtimony was greatly exalted and triumphed over that ſpirit, and other wrong things. On third-day, had a large meeting at Horſham, and was powerfully opened on the words of the prophet Joel, viz. "I will pour out my ſpirit upon all "fleſh," &c. with ſome cloſe remarks to thoſe who reſt ſatisfied with a mere profeſſion. After meeting, came a ſeventh-day Baptiſt to the friend's houſe where I was; and if I had ſuffered it, would have led me out into a wide field of argument, for which I had neither time nor inclination; he advanced ſeveral points, but I kept him ſo cloſe to ſome of them, that he was ſoon foiled, he found my method of arguing ſo different from his; he being for a multitude of words, and a great deal of ramble, and I was for but a few words cloſe to the point, backed with clear ſcripture proof, ſo we had quickly done; he ſeemed willing to drop it, and ſo was I, for ſuch are ſo full of notion, and ſo fixed therein, that the cleareſt reaſoning ſeems thrown away upon them. On fourth-day had a very large meeting at Abington, the place which I belonged to in my youthful days, and where

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I was firſt, through infinite mercy, brought to the knowledge of the ever-bleſſed truth; and where my mouth was firſt opened, above thirty years before, in a publick teſtimony. A dark cloud ſeemed painfully over the meeting in the fore part, yet at length truth prevailed, and utterance was largely given, to declare the doctrine thereof, ſhewing that the children of Iſrael feared the Lord all the days of Joſhua, and of the elders that outlived him. It was a very awakening time, and many appeared to be pretty much affected. Next day I had a ſmall meeting at Frankfort, things appeared very low and dark for a time, yet at length, wiſdom and utterance were given upon theſe words, "Man being in honour, and abiding not therein, is like the beaſt that periſheth." There ſeemed a want of a living concern, in the general. Next day had a large meeting at German-town, this was a dark painful time in the fore part; truth meaſurably aroſe, and the word was given, viz. "Let God ariſe, that his enemies may be "ſcattered." Went after meeting to Philadelphia, and on 1ſt day, the 20th of the 10th month, over Schuylkill, to Merion meeting; things appeared exceeding low, as to the life of religion; I was concerned to call them to work while it is day, and it was a cloſe ſearching time. On ſecond-day I went to the burial of a valuable friend at Derby, the ſame with whom I had a meeting

ing before-mentioned; the meeting was very large, and there was great openneſs to declare the truth with clearneſs and divine authority, even to the confounding libertines and gainſayers, of whom I fear there is a conſiderable number in that place: this ſeemed to me the moſt favoured time I had had, ſince I landed, and being alſo at the meeting I formerly belonged to for many years, it was a precious renewal of that ſweet unity ſome of us had enjoyed together many times formerly in that place. Next day I went to Philadelphia; and the firſt-day following to Newtown meeting, in Cheſter county, where I had very ſearching laborious ſervice; things appeared to me mournfully low, as to the life of religion, many being at eaſe in a profeſſion thereof. I went next day to their monthly-meeting at Providence, and had ſome good edifying ſervice to the poor in ſpirit; things appeared very low and heavy in the meeting for buſineſs. On third-day I had a large meeting at Radnor, and laboured to convince them that there is ſomething in religion, beſides the form and outward profeſſion; but few ſeemed to me alive therein. On fourth-day went to Haverford meeting; I was opened upon the words of the apoſtle, viz. "Great is the myſtery of "godlineſs; God manifeſted in the fleſh." It was a good time, though the profeſſors are but few, and in a poor weak ſtate. I

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went on fifth-day to the monthly-meeting at Derby, the life of religion ſeemed very much depreſſed; I was ſilent as to miniſtry, but had ſome ſervice in the meeting of buſineſs, and returned to the city that night. I had been indiſpoſed ſome days paſt, and in much pain, with a kind of flux; took ſome medicine on ſixth-day, and was ſoon better. Next day I went to their quarterly-meeting of miniſters and elders, where I was livingly opened on that paſſage, "Him that overcometh, I will make a pillar in the houſe of my God, &c." Shewing, that the beaſt and the falſe prophet muſt be overcome, before we can ſtand with ſafety and approbation in the great work of the miniſtry. This quarterly-meeting ended on third-day, at the ſeveral ſittings of which I had good open ſervice, particularly at the Bank meeting, on firſt-day afternoon, ſhewing that thoſe who are more willing to receive, than to make ſuitable returns, are neither ſo honeſt nor grateful as they ought to be; and on third-day, being the youths meeting at the great houſe, which was very large, concerning the nature and neceſſity of Chriſt's baptiſm, with the Holy Ghoſt and fire; there was great flowing of love, and enlargement of heart to the young people that way. On fourth-day I was at a meeting appointed for the poor negroes, and had open good ſervice amongſt them, in the free flowing of univerſal love, wherein

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I was enabled to open unto them the way of life and ſalvation; divers of them appeared to be affected and tendered; it was a comfortable time. On fifth-day I was at a marriage in the city, and largely opened upon theſe words, viz. "The bleſſing of "God maketh truly rich, &c." Shewing, there is no real happineſs in any ſtation of life without it. It was a good time, for truth prevailed.

I ſet out on ſixth-day, the 8th of the 10th month, on my intended journey towards Maryland, Virginia, and Carolina; and went that night to my brother-in-law, Micajah Speakman's, at Concord. Next day began their quarterly-meeting: through divine favour, I had thorough ſervice at the three meetings held there: on ſeventh-day, at the meeting of miniſters and elders, I was livingly opened upon theſe words of Chriſt, "The diſciple is not above his "maſter, nor the ſervant above his Lord;" alſo, concerning what was declared of Chriſt, "That in his humiliation, his judg-"ment was taken away," &c *. That it is not to be wondered at, if our judgment in the truth is taken away at times, that we may ſee who is the giver of it; it was an effectual reaching time. On firſt-day I was mournfully affected with a diſtreſſing ſenſe of the apoſtacy of many in that meet-

* Acts viii. 33.

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ing, from the life and power of religion; I had a very cloſe awakening time, and truth mercifully prevailed. On ſecond-day I was largely opened with good authority, on theſe and other words, "He that cometh "after me, muſt firſt deny himſelf," &c. Great weakneſs and want of living concern was felt in that exceeding large meeting, and too much leaning to their own underſtanding, yet a faithful remnant is preſerved; I was favoured to be ſerviceable in the meeting of buſineſs. I took Birmingham and Kennet meetings, in my way to the quarterly-meeting at London-Grove; theſe were very large, and I had deep ſearching ſervice at them; but, alas! the life and power of religion is mournfully departed from by great numbers in that highly favoured land. On ſeventh-day, the 16th of the 11th month, I went to the quarterly-meeting of miniſters and elders at London-Grove; it was a very painful diſtreſſing time; great barrenneſs and carnality appeared to have prevailed in too many in thoſe ſtations, which was cauſe of ſore lamentation: my publick ſervice amongſt them was in much cloſe plain-dealing, ſhewing, "that to be carnally-minded is death; and "that the natural man underſtandeth not "the things of the ſpirit of God." Here my intended companion, Thomas Roſs, met me. On firſt-day the meeting was very large; I had a cloſe ſearching time, particularly

cularly to ſome who ſtood in the foremoſt rank; my ſpirit was much diſtreſſed in viewing the great deſolation made by the prevalence of many evils. On ſecond-day I had large thorough ſervice to the various ſtates of the members, and alſo in the meeting of buſineſs, which appeared to be well conducted; ſome ſkilful members being principally engaged therein. On third-day the meeting was very large, and through divine favour, I was raiſed in much ſtrength and clearneſs, to divide the word amongſt them; ſhewing, "That the children of "Iſrael feared the Lord all the days of "Joſhua, and of the elders that out-lived "Joſhua, who had ſeen the wonders of the "Lord." I was opened largely upon the degeneracy of our ſociety, and with great weight and dread, I had to ſignify, that the judgments of the Lord would be poured out upon them, and that what they had yet ſeen, was but like the beginning of ſorrows, that the ſtroke would fall upon their idols, their worldly enjoyments. It came before me many times, that the fruits of the earth would be ſmitten, whereby there would be a ſore famine in the land, and that judgments, much heavier than they had yet known, would fall upon them; it ſeemed to me various ways, of which the ſword would be one. It was an exceeding awful deep-ſearching time as ever I knew; I hope not eaſily to be forgotten. Next day I went

to Sudbury monthly-meeting, where I had ſatisfactory ſervice, both in the miniſtry and diſcipline. On ſixth-day we had a meeting at Lancaſter; divers not under our name came to it; my concern therein was to endeavour to open to the underſtanding of the people, what true religion is: we had a pretty ſatisfactory meeting at Iſaac Whitelock's in the evening. On ſeventh-day, we croſſed Suſquehannah, at Wright's-Ferry, and next day went to Newbury meeting; ſecond-day to Warrington; third-day to Huntington; fourth-day to Manallin; at all which places, I had cloſe thorough ſervice; found things, as to the life of religion, very low amongſt friends; yet a remnant was preſerved ſenſible from whence good comes. We went from thence into Maryland, and had ſmall meetings at Pike-Creek, and Buſh-Creek; friends were few in number, and ſeemed low in religious experience. From thence, fording over the great river Patowmack, we entered the province of Virginia, and on third-day, the 3d of the 12th month, we had a very large meeting at Fairfax: truth opened doctrine and counſel largely, ſhewing, that two things are eſſential to the very being of a true Chriſtian, viz. The ſaving experimental knowledge of God, and the knowledge of ourſelves; the laſt being the natural conſequence of the firſt: it was a highly favoured time, and the living were ſweetly comforted. Next day

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I had a large meeting at Gooſe-Creek; it was an exceeding dark afflicting time: my mind was deeply impreſſed with a ſenſe of a corrupt, blaſting miniſtry being amongſt them; and the people having itching ears, loved to have it ſo; this was ſo ſtrong upon my mind, that I feared for ſome time I ſhould have been under a neceſſity of declaring it publickly in the meeting; I was an intire ſtranger, and did not know, by any outward information, that they had any who appeared in publick. After meeting, I took ſome of the elderly friends aſide, and told them how it had been with me, as above, for I was ſilent the whole meeting; I was informed afterwards, that there was a forward unruly man, who had given ſenſible friends much trouble in ſeveral places, and had been much laboured with by way of advice, to refrain from his publick appearance; that he had for ſome time ſettled within the compaſs of that remote meeting, and was encouraged by many of the members, to the great uneaſineſs of ſome others. That afternoon I put what was upon my mind, in relation thereto, with a few remarks thereon, in writing, and ſent it to ſome friends of that meeting, but never heard what effect it had. In our way to Opeckan, we had a ſmall meeting at a place called the Gap, where goſpel doctrine, ſhewing the way and means of ſalvation by Jeſus Chriſt, was freely and largely preached. On firſt-

day, the 8th of the 12th month, we went to Hopewell meeting; it was an exceeding dark, afflicting time; great inſenſibility and lukewarmneſs appeared, in almoſt a general way; I was led in as cloſe, plain-dealing, and ſearching a manner, as ever I remember. The third-day following we had a large meeting at Crooked-Run, both friends and many others attended. My mind was exceedingly low the morning of that day, being lately ſet out on a great journey, and my horſe was fallen very lame, and it ſeemed unlikely that I could be ſupplied with a ſuitable one in thoſe back parts: what to do I could not tell; the more I thought about my diſtreſſed condition, the more I ſunk and was perplexed. In this diſconſolate ſtate, I went to the meeting: to ſee ſuch a number of other ſocieties, and ſome of them of high rank, by their appearance, ſtill added to my diſtreſs, in this weak ſtate, greatly fearing the bleſſed truth ſhould be diſhonoured through me; yet as I endeavoured to look ſingly to the Lord, he was graciouſly pleaſed to be a preſent help in the needful time, and appeared to my ſoul, as it were in an inſtant, as a clear morning without clouds. An heavenly time I had, upon theſe words, "Truſt in the Lord, and lean not to thine "own underſtanding;" ſhewing clearly, that the ſoul's ſalvation was of God, and not by human ability: the oil of gladneſs ran ſweetly. Next day, my horſe being

being unexpectedly recovered of his lameneſs, we ſet out on our long journey towards Carolina, and he continued well all the time. I write this for the encouragement of ſome poor travellers, into whoſe hands this may fall. After three days travelling, we had two poor ſmall meetings, where the life of religion ſeemed to be almoſt, if not wholly loſt, viz. Camp-Creek and Fork-Creek; we had but little ſatisfaction in our goſpel labours, and endeavours to revive true religion in theſe poor places. From Fork-Creek, to the firſt meeting we had in the back ſettlements of North-Carolina, was about 235 miles. In our way thither, we had four ſmall, poor meetings, viz. Jenito, Amelia, and Banniſter, and a meeting at Kirby's, on the banks of Dan-River: to ſome of them, many of other ſocieties came, and goſpel doctrine was opened largely, for their help and information; in which labour, there was good ſatisfaction; but, alas! few under our name, in thoſe parts, let the true light ſhine before men, but were moſt of them as ſtumbling blocks in the way of ſerious inquirers: we were enabled to clear our minds to them, and proceeded on our journey. On the 29th of the 12th month, we went to New-Garden meeting, in North-Carolina, which was very large, and moſtly of profeſſors with us: a thick, dark cloud over-ſhadowed the fore-part of that meeting,

ing, and it was a painful, diſtreſſing time; moſt of them ſeemed as aſleep, (1 Theſ. v. 6, 7.) in the night; yet at length, through merciful kindneſs, truth prevailed in a good degree, and a cloſe awakening time it was, and many ſeemed to be reached and tendered by the virtue of truth, and I found great eaſe and liberty of ſpirit after meeting. On ſecond-day we had a large meeting at Deep-River, moſtly of profeſſors with us, but they appeared ſo generally void of a ſpiritual concern, that there appeared to me no room for truth to ariſe into dominion. I found it my place to ſit the whole time in ſilence, which, I believe, was no ſmall diſappointment. On fourth-day, there being a marriage, we went to New-Garden again; wiſdom and utterance were given to ſpeak largely and with good demonſtration, in a very ſearching manner to their ſtates. On fifth-day we had a meeting at Centre; it was extremely cold, and, as ſome obſerved, the like had not been known there in the memory of man; and being quite an open meeting-houſe, and very little of any thing to be felt amongſt them of religious warmth, it was really a diſtreſſing time, inwardly and outwardly; yet, through divine favour, I was preſerved in a good degree of reſignation. Next day we had a ſmall meeting at Rocky-River. I could find very little of the wreſtling ſeed therein; we ſat the whole meeting ſilent, yet a friend

friend had ſomething to offer very ſuitable to their ſtates. On ſeventh-day we went to their monthly-meeting at Cane-Creek; this was large, but moſt of the members ſeemed void of a ſolid ſenſe and ſolemnity; a ſpirit of ſelf-righteouſneſs and contention was painfully felt; the leaven of the Phariſee ſeemed to prevail, and the few living ſenſible members were borne down and diſcouraged: moſt of the meeting of worſhip was held in ſilence; yet towards the concluſion, ſome very cloſe remarks were delivered to their ſtates, and very plain dealing in the meeting of buſineſs. It ſeems to me, that when affairs of importance come before ſuch a meeting, they are very likely to be perplexed, and made worſe by ill management, which I have reaſon to believe has been much the caſe in that meeting. I am perſuaded many of thoſe under our name have removed out of Pennſylvania, and other places to thoſe parts, in their own wills, having taken counſel of their own depraved hearts, and when they have got thither, have ſet up for ſomething in the church; but it ſeemed to me moſt of them were very unfit for the ſpiritual building, not having been hewn in the mount. We went to their meeting on firſt-day, but there was much darkneſs and death over them; I found it my duty to ſit the whole meeting in ſilence. On ſecond-day we went to the Spring-meeting; I was led therein

largely to ſpeak upon the ſubject of water-baptiſm, which I wondered much at, as not knowing of any being there who did not profeſs with us; for as people in general in thoſe parts, clothe in a mean way, the difference is not great in their dreſs and appearance. After meeting, I underſtood that the Baptiſts gained ground much that way, and even had prevailed on ſome of our ſociety to join with them, and that their teacher was there; and alſo a woman brought up amongſt us, who thought it was her duty to be baptized, but her huſband oppoſed it; and that the Baptiſt preacher took her and her huſband into the meeting-houſe, when the people were gone, to undo (as it was ſuppoſed) that day's work, or to prevent its having effect upon the woman: it was a time of great favour, and the one ſaving baptiſm was exalted above all types, ſigns, and ſhadows. Next day we had a ſmall, poor meeting at the Hawfield's; and on fourth-day we had a meeting at Eno, which was the laſt we had in the upper ſettlement: this was a laborious meeting, by cloſe, plain-dealing with wrong ſpirits, for which, we underſtood afterwards, there was a cauſe. On the 9th of the 1ſt month, 1766, we ſet out, having two guides, for the lower ſettlements of North Carolina, being about 200 miles, and had but two ſmall meetings in the way, viz. Richſquare, and at one Stephen's; at the

the firſt, many of other ſocieties came in; the goſpel was freely declared with good authority and clearneſs, to the reaching of divers preſent: at the other place there ſeemed to be very little, either form or ſubſtance; we were quite ſhut up as to miniſtry. We got to our friend Thomas Newby's, at Piney-woods; on third-day, the 14th, being pretty much fatigued, we reſted a few days there. On ſeventh-day we went to the funeral of a woman friend, and had a meeting; after a time of deep wading, the word was given in counſel and ſearching doctrine, to their ſtates, who ſeemed moſtly to be ſettled in a mere form and profeſſion: after meeting we went to our friend Thomas Nicholſon's. The firſt-day following we were at Little-River meeting, which was large, but very low and dark in the fore-part; the profeſſors we felt were much at eaſe, and in a ſtate of indifferency; yet at length, in great mercy, the bleſſed power of truth aroſe, and afforded counſel and doctrine ſuited to their ſtate. It was a ſearching time, I hope not eaſily to be forgotten. On third-day had a large meeting at Simon's-Creek; through divine favour goſpel truths were opened there, with clearneſs and good demonſtration, to the affecting of many hearts. Next day had a meeting at Newbegun, which was pretty large and open. On fifth-day we had a very large meeting at Oldneck, near the centre of friends

friends in this ſettlement, and others came together in abundance. I was ſhut up the whole time in ſilence, which I apprehended they had not been much uſed to. Next day we had a large meeting at Wells, in which I had a cloſe ſearching time; but, alas! it ſeemed to me that the profeſſors of truth here-away, are many of them far gone from a lively ſenſe of true religion, and are become harder to reach than people of other ſocieties. On firſt-day, the 26th of the 1ſt month, we had a very large meeting at Ringwood's, it being the laſt we were to have in Carolina; ſome friends came to it, I believe, from all the other meetings, with many of other ſocieties: at firſt it was a time of painful travail, but at length the great Maſter was pleaſed to give wiſdom and ſtrength, in goſpel authority, to open the ſtate of the ſociety in thoſe parts, and to divide to them ſeverally; alſo to ſhew, that in every diſpenſation of God to man, he was pleaſed to give to thoſe who are ſincerely attentive, clear evidence of his will, and approbation of their obedience; it was a highly favoured time, which, I hope, will not ſoon be forgotten. Next day we travelled into Virginia, and on third-day had a meeting at Somerton's; the doctrine of truth was largely opened, and ſome very cloſe remarks on the ſtate of our ſociety; many others alſo being preſent: the teſtimony had a conſiderable reach. Next

day

day we had a large meeting at the Weſtern Branch of Nancemund: thoſe under our profeſſion appeared too generally unacquainted with the work of religion upon their hearts; many weighty truths were cloſely delivered, but did not ſeem to take ſo much effect upon the minds of many, as could have been deſired.

On fifth-day we had a large meeting at Black-Water; the greateſt number of Negroes were at it that I ever ſaw at a meeting not appointed on purpoſe for them: this was a highly favoured time; the everlaſting goſpel was preached with clearneſs and good demonſtration, ſhewing, that the inward and ſpiritual knowledge of God, is the ſubſtance of true religion; and that, according to the prophet, this knowledge was to cover the earth as the waters cover the ſea. I had great ſatisfaction and comfort in the labour of that day. We went from hence to the quarterly-meeting at Black-Creek; the number here was large, but, alas! great deadneſs, inſenſibility, and darkneſs were felt to prevail amongſt them; cloſe labour, in great plainneſs, was uſed, ſhewing the cauſe thereof: amongſt other things, that which appeared none of the leaſt was their keeping the negroes in perpetual ſlavery. I was often concerned to uſe plainneſs in families, where I went, in reſpect to this matter, and am ſatisfied truth will never proſper amongſt them, nor any others,

who

who are in the practice of keeping this race of mankind in bondage. It is too manifeſt to be denied, that the life of religion is almoſt loſt, where ſlaves are very numerous; and it is impoſſible it ſhould be otherwiſe, the practice being as contrary to the ſpirit of Chriſtianity, as light is to darkneſs. Through divine favour, the teſtimony of truth prevails againſt it in moſt of the American colonies, eſpecially in Pennſylvania and the Jerſeys. We took meetings from this place at Burleigh, Peterſburg, at Curl's, over James's River, Wine-Oak, John Crew's, Black-Creek, and the Swamp; moſt of which were very laborious, in a ſorrowful ſenſe that the life of religion was too generally departed from; yet in all of them, except Wine-Oak, a degree of wiſdom and utterance were given, to labour in the love of the goſpel, for their help and recovery; which I hope was not altogether in vain. The next meetings we went to were Cedar-Creek, and Caroline, being the laſt we had in Virginia, they were large; not only thoſe under our profeſſion attended, but alſo many others, as was often the caſe in theſe parts. I think it may be truly ſaid, theſe were memorable meetings: the goſpel was preached in the demonſtration of the ſpirit and with power, which appeared to reach and tender many, if not moſt preſent, and my mind was comfortably relieved, from that painful weight

of

of death and darkneſs which moſtly attended it, in theſe greatly corrupted colonies. On fifth-day, the 13th of the 2d month, we ſet out for Maryland, croſſing Rappahanock-River at Port-Royal, and Patowmack, about three miles over, at How's-Ferry. We got to Weſt-River meeting on firſt-day, the 16th of the 2d month. We found very little, if any thing, in that meeting, of that ſimplicity and ſelf-denial, ſo conſpicuous in our antients; but a conformity to the faſhions, and corrupt cuſtoms of a vain world. The goſpel power aroſe, giving ability to ſet forth the nature of Chriſtianity, and how far the profeſſors had deviated therefrom, in life and practice. The judgment of truth was ſet over libertines and unfaithful profeſſors thereof. The next meetings we had, were at Indian-Spring, Sandy-Spring, Elkridge, Patapſco, Gun-Powder, Little-Falls, Buſh-River, and Deer-Creek; we were alſo at Deer-Creek monthly-meeting next day: in all which meetings, ability was mercifully given, to divide the word ſuitably to the various ſtates, which ſeemed, in a general way, much out of the order, and from under the government of truth; yet the labour tended to ſolid ſatisfaction and peace; I hope it may be remembered by ſome to advantage.

Thus having viſited the weſtern ſhore of Maryland, we croſſed the great river Suſquehannah,

quehannah, and went to the houſe of one John Churchman, near Eaſt Nottingham. On firſt-day, the 2d of the 3d month, we went to that meeting, which was very large, the profeſſors of truth being numerous hereabouts; to this great aſſembly, the goſpel of life and ſalvation was powerfully preached, ſhewing the force of truth, how it gained the general aſſent of people, yet few were concerned to know the ſame in experience or practice. It was a highly favoured time, and the meeting ſeemed to be generally affected. From Nottingham we went to the following meetings, viz. New-Garden, Ockeſhan, Center, and Kennet, which were moſtly large, abundance flocking to them from adjacent meetings. The travail of ſpirit in theſe meetings was very deep and painful; much diſtreſſing flatneſs and inſenſibility were felt; yet, through merciful help, truth prevailed and largely opened doctrine and counſel ſuitable to their ſtates; ſhewing, there is not the leaſt grounds to hope for happineſs in a future ſtate, unleſs true religion becomes the principal concern of the mind; and abundance more, in the free extendings of goſpel life and power, to the reaching of many hearts: everlaſtingly adored, reverenced, and worſhipped, be infinite condeſcending love. Amen!

From Kennet I went home with my ſiſter Speakman to Concord, and ſtaid there

there one night, and next day to Goſhen monthly-meeting, which was very large; there was a great body of friends, generally under a plain appearance; but, alas! it proved a painful, gloomy time of ſilent travail to me, the whole time of worſhip; and through the meeting of buſineſs, though in a good degree regularly and decently conducted, the cloud ſtill remained; this I am perſuaded was occaſioned by the lukewarm careleſs ſtate of many members; there is great want of that living concern and holy ardour of ſoul, which the Lord is often pleaſed to own in our religious meetings. The members engaging in his work, without his preſence to animate and endow with heavenly wiſdom, cannot fail of cauſing thick darkneſs, which may be felt by thoſe who are truly alive, and have their ſpiritual ſenſes exerciſed. After meeting, my valuable companion, Thomas Roſs and I parted for the preſent, he returning home, and I ſtaid Goſhen meeting. On firſt-day, the 9th of the 3d month, it was very large, and in the fore-part low and cloudy; yet at length I was favoured with a degree of faith, which enabled me to ſtand up, and as I continued in patience, I found an increaſe, with conſiderable enlargement to ſpeak cloſely to their ſeveral ſtates, from theſe words, "Truſt in the Lord with all "thy heart, and lean not to thine own un-"derſtanding." But, alas! very many of them

them ſeemed to be far gone into the ſpirit of the world, and at eaſe in a profeſſion; ſo that inſtead of Goſhen being a land of light, darkneſs hath prevailed in a ſorrowful degree, and many are not ſenſible of it to lament it. I went from thence to Philadelphia, taking Derby meeting in my way; got thither on ſixth-day, the 14th of the 3d month, having been on this journey about four months. I was received with affectionate kindneſs by my friends in that city, and attended three meetings on the firſt-day following; at two of which I was ſilent, as was often my lot there, I believe to diſappoint and famiſh the unſanctified deſires and cravings of many after words. I attended their week-day meetings, and had conſiderable ſervice therein. On ſeventh-day began their general Spring-meeting, which ended on third-day following; ſome of thoſe large meetings were held moſtly in ſilence. I had then, as has often been the caſe, a deep travail upon my ſpirit, that the people might be led by the example of miniſters and elders, to find the comfort and advantage of true ſilent worſhip, every one coming to ſit under their own vine and under their own fig-tree, where none could make them afraid. I had, notwithſtanding, at ſome of them, good, open, publick ſervice. I ſtaid in the city till their monthly-meeting was over

over on ſixth-day, where I had ſome cloſe ſervice, and then went to the yearly-meeting at Wilmington, and was at four meetings in two days. At three of them, the truths of the goſpel were largely and with clearneſs declared, to much ſatisfaction and comfort. I returned towards the city, attending Derby monthly-meeting in my way, where things appeared mournfully low; ſome of the active members ſeeming very unſkilful in the management of the diſcipline: earneſt labour was beſtowed, but I thought it had very little effect. On ſixth-day I went to the youth's meeting in the city; I ſuppoſe there were about 200 in all, of both ſexes. On firſt-day, the 6th of the 4th month, in company with ſeveral friends, I croſſed Delaware, at Glouceſter-Point: the wind blowing very hard, it appeared dangerous; yet the boatmen being very careful, through mercy we got well over, and went to Woodbury meeting, which was very large, and the goſpel power livingly aroſe, wherein many weighty truths were delivered, ſhewing the great uſe of that propenſity in man, of ſeeking after happineſs, if rightly directed; alſo, wherein true happineſs conſiſts, and how to attain the ſame. It was a good time, through the gracious extendings of merciful regard. I went home with my near friend, Iſaac Andrews, who bore me company this journey, three or four weeks in

the Jerſeys; we had meetings that week at Upper Greenwich, Piles-Grove, at the head of Alloways-Creek, Salem, and Alloway's-Creek; theſe meetings were moſtly large; great lukewarmneſs and inſenſibility were painfully felt, many ſeeming to reſt in only profeſſing the religion of their education; for theſe I had a deep concern and travail of mind, that they might come to know Chriſt formed in them. The Lord was graciouſly pleaſed, in great kindneſs and condeſcenſion, to furniſh with matter and utterance, in an awakening manner, in order to make them ſenſible of the nature and importance of true religion and worſhip: may it not be in vain! On firſt-day, the 13th of the 4th month, we went to Greenwich meeting; the glorious goſpel-power eminently manifeſted itſelf that day, by clearly opening divers weighty points of doctrine, ſuitable to the various ſtates of that large auditory; among other things, ſhewing that the true and ſaving knowledge of God, whereby we obtain the right knowledge of ourſelves, is eſſential to the very being of a real Chriſtian; and by what means that knowledge is obtained. It was a highly favoured time, for the Lord's heavenly power was over all, and the people appeared to be generally affected. Next day we had a large meeting among the Preſbyterians, at a place called New-England Town; their miniſter having condeſcended

ſcended to give notice of a meeting for us the day before, from the pulpit; he attended it himſelf, with, I ſuppoſe, moſt of his hearers, who behaved ſolid and reſpectful. The univerſal love of God, through Chriſt, to mankind, was largely ſet forth, and people directed from outward obſervations, to the ſubſtance, whereby victory might be obtained over ſin: it was a favoured time, and the people ſeemed generally well affected and very loving, though divers things were delivered, which are uſually controverted between us and thoſe people; there was no viſible oppoſition, but all paſſed off quiet and peaceable. On fourth-day we travelled a day's journey, through the Pine-barren wilderneſs, to Cape-May; we had one meeting there, and two at Great Egg-Harbour. We found the number of profeſſors ſmall, and things, as to the life of religion, low; yet we were enabled to adminiſter ſuitably to their ſtates, for their help and recovery, and had a good degree of ſatisfaction and peace therein. On third-day, the 22d of the 4th month, we had a large meeting at Little Egg-Harbour; after a time of trying poverty, and deep travail, goſpel life and power mercifully aroſe, in which, doctrine and counſel flowed forth freely, to divers ſtates, particularly to a libertine youth. Next day we had a meeting in a new Preſbyterian meeting-houſe, near Barnagott;

it was a large meeting, and held more than an hour in ſilence, which the people were not accuſtomed to. At length the word was given with authority and clearneſs, ſhewing the neceſſity and advantage of ſilence in worſhip, and diſtinguiſhing Chriſtians of the letter, from Chriſtians of the ſpirit, as alſo miniſters of the letter, from miniſters of the ſpirit; and that thoſe who are always ready to preach, muſt either have the ſpirit at command, or act without it. It was a great and good time; the people appeared to be generally affected, and all paſſed off quietly, without any oppoſition. We travelled on by the ſea-ſide, to a place called Good-Luck, where we found a large meeting-houſe erected, though not quite finiſhed, by one Thomas Potter, intended, it ſeems, by him, for all preachers to make uſe of, who would preach freely, except Papiſts, who would not be admitted even on thoſe terms; we had a meeting in it, but notice not coming timely, nor Thomas Potter being at home himſelf, it was ſmall, and to little ſatisfaction. We met him that afternoon on his return, he ſeemed ſorry he happened to be out at that time; he ſees beyond hireling miniſtry, and I underſtand, inclines moſt to friends, of any, but joins to none. On ſixth-day we had a poor, low meeting, at Monaſquam; I doubt, but very few therein were alive in religion; ſome goſpel-labours were beſtowed for their help.

help. We went after meeting to Shrewſbury, intending to be at their quarterly-meeting, which begun on firſt-day, the 27th of the 4th month. It was exceeding large; ſome ſolid friends were preſent, alſo many looſe, libertine people under our name, and of other ſocieties. In that ſad mixture, the life of religion was exceedingly depreſſed, and my mind in ſympathy with it: I could not wade through to get eaſe and ſatisfaction that day, though I laboured very hard. Next day the meeting was very large, the power of truth in marvellous kindneſs aroſe, and the goſpel was preached with good authority and clearneſs, to the various ſtates of that great auditory. The meeting of buſineſs followed; there ſeemed but little judgment to maintain good order and diſcipline: unity appeared not ſo general as could have been deſired. On third-day abundance of people flocked to meeting, perhaps with much expectation; but my way was ſhut up as to miniſtry, and but very little from any other; I found peace and ſatisfaction by abiding in my place. On fifth-day I went to Cheſterfield monthly-meeting; it was very large, and I had deep and painful wading therein, in my publick ſervice, ſhewing what man is by nature, whatever mode or form of religion he decks and adorns himſelf withal; for that which is born of the fleſh is but fleſh, and cannot ſee the kingdom of God.

I got through at laſt to a pretty good degree of ſatisfaction, but found much cloſe labour in the meeting of buſineſs, and ſaw great deviation from the right thing, in ſome high ruling members, who had carried an affair through that meeting, againſt the moſt lively part of the body; which they themſelves had ſufficient cauſe to repent. On ſixth and ſeventh-days, I had meetings at Upper-Freehold, and New-Springfield, and on firſt-day, the 4th of the 5th month, had a very large meeting at Mansfield in the morning, and another at Borden-Town in the evening. The people ſeemed full of expectation from one come ſo far; but it pleaſed the great Maſter, without whoſe gracious aid the poor ſervant can do nothing to advantage, to ſhut me wholly up, as to miniſtry, in both places, to the great diſappointment of many; but there was no remedy; I durſt not contrive or form any thing for them: however, I have no doubt, but ſilence was the moſt profitable leſſon for thoſe meetings. I went next day to Burlington monthly-meeting, it was large, and divinely favoured; the doctrine of truth flowed forth freely, ſhewing what it is to be a fellow-citizen with the ſaints, and of the houſhold of faith. On third-day I had a laborious meeting at Ancocas, yet had ſome good, open ſervice towards the latter-end, which ſeemed to faſten on divers minds. I got to

Philadelphia

Philadelphia next day, and on fifth-day, the 8th of the 5th month, went to the marriage of John Pemberton, and Hannah, the daughter of my worthy friends Iſaac and Sarah Zane. It was at the great meeting-houſe, being large, and there appeared too much deſire and expectation after words, which often hurts meetings, and blocks up the way of miniſters, which ſeemed the caſe now for a while; yet at length ſome, I hope profitable, labour, was beſtowed, from the words of our Lord, "Bleſſed are they "that hunger and thirſt after righteouſ-"neſs." On firſt-day, the 11th of the 5th month, I attended three large meetings in the city, in all which, I thought it my duty to ſet an example of ſilence. Near the cloſe of the evening meeting, it was a ſweet refreſhing time; the thirſty ſoul had to drink of that river, that maketh glad the whole city of God; in the enjoyment whereof, there was comfortable ſolacing reſt from the painful labour of that day, and full ſatisfaction, with thankfulneſs that I had been preſerved in my place. I ſtaid their week-day meeting on third-day, which was large; the power and wiſdom of truth opened deep counſel and doctrine, pointing out the different ſtates of profeſſors in that city, that ſome of the true wreſtling ſeed dare not chooſe or contrive for themſelves, which way to be fed; whether immediately by the great Shepherd's own hand, or inſtru-

mentally by his ſervants; and that there were many others anxiouſly chooſing to be fed with teſtimonies and outward declarations, which ſtate ought to be famiſhed; alſo, that the time would come, when the word of the Lord, by way of miniſtry, would be very precious, and he would command the clouds to rain no rain upon ſuch; that it was already a time of parching drought, becauſe of idolatry; yet the Lord would open ſprings to the ſeed of Jacob, in the midſt of the vallies, and in his own time bring them to Rehoboth. It was a great and good time, and the meeting was much affected. I ſet out next day for New-England, and had meetings in my way to Long-Iſland, at Bibery, Middletown, and Stony-brook, where my old companion, Thomas Roſs, met me: my ſervice was very cloſe and ſearching at theſe meetings. Alas! how hath an indolent ſpirit prevailed on the profeſſors of truth; a ſmall remnant excepted, who are preſerved in moſt places, to rejoice in the deep painful labours, in great mercy yet continued to the churches. We, in company with ſeveral other friends, proceeded on our journey, in order to attend Fluſhing yearly-meeting, on Long-Iſland, for the government of New-York. On fifth-day, the 22d of the 5th month, we attended the monthly and quarterly-meetings of miniſters and elders, at Fluſhing; in the latter I had comfortable open ſervice,

upon

upon the bleſſing pronounced by our gracious Redeemer, to the poor in ſpirit, ſhewing the neceſſity and uſefulneſs of that ſtate; and alſo ſetting forth the eſſential qualifications of a goſpel miniſter. It was a bleſſed time, and the upright-hearted were ſweetly comforted. Next day was held the quarterly-meeting, which was ſmall, and things, as to the life of religion, were felt to be very low; a painful gloomineſs having ſpread itſelf, through a want of living concern in many of the members, and from ſome preſuming to act in the church, too much in their own will and wiſdom; yet the Lord, who waits to be gracious, afforded doctrine and counſel ſuitable to their ſtates; ſhewing, there is one body and one ſpirit, and that all the members who act profitably, muſt know a being baptized by that one ſpirit, into the one myſtical body. I found great numbneſs in the meeting of buſineſs; my ſpirit was deeply baptized into ſuffering therein, and conſtrained to lay their condition before them, by very cloſe ſearching obſervations, which appeared to take ſome impreſſion, and my mind was much relieved thereby. On ſeventh-day morning the yearly-meeting of miniſters and elders was held, which was ſmall, and the vital part of religion ſeemed to be much obſtructed; ſome cloſe remarks were delivered, which afforded conſiderable relief: at eleven came on the firſt publick meeting

for

for worſhip, the time of which was taken up very unprofitably by an unſkilful appearance; after which, the buſineſs was entered upon, and was a painful diſtreſſing time; the forward, buſy, active ſpirit of man was let looſe in a few elderly perſons, who had placed themſelves at the helm of government there, and who ſeemed to have got ſuch an aſcendancy over the meeting, as to bear down whatever appeared in the right line of tenderneſs and truth's ſimplicity, when they did not ſee fit to promote it. The attempt was to lay aſide the neceſſary queries to be anſwered by inferior, to ſuperior meetings; I was favoured with a degree of wiſdom and ſtrength to withſtand that ſpirit, and to ſhew the neceſſity of proper queries, in order that the ſtate of the ſociety might be better underſtood: how elſe could ſuitable advice be adminiſtered? But through the cowardice of many preſent, I was left to engage much alone; yet have cauſe to believe, that the weapons given both in the meeting, and afterwards in private conference, wounded that ſpirit deeply, and gave honeſt friends a clearer ſight of it than they had before. Things in the ſucceeding meetings were managed with more harmony and peace, and the meetings for worſhip were very large; wherein the everlaſting goſpel was preached with clearneſs and demonſtration: many were deeply affected, and the great

Author

Author was humbly worſhipped and adored, who is worthy for ever!

We went from Fluſhing, and had a large meeting at Cow-Neck, in which truth opened goſpel doctrine largely, to the tendering of many hearts. Next day we had an exceeding large meeting at Weſtbury: as there was general notice, abundance of people came from ſeveral parts of the iſland, ſo that there was near as large a concourſe, as at the yearly-meeting; their expectations were much after words, but they had none from me, being ſhut up in ſilence the whole time: the monthly-meeting of buſineſs was held at the cloſe thereof. We had very large meetings after, on this iſland at Metinicock, Oyſter-Bay, Bethphage, and Sequetague; and notwithſtanding the low, languid ſtate of the ſociety, goſpel truths were largely delivered, and livingly opened in them. We then travelled towards the eaſt end of the iſland, on our way to Rhode-Iſland, and on third day, the 3d of the 6th month, went on board a veſſel about eight o'clock in the morning, taking our horſes with us, and landed ſafe at Gratten, oppoſite to New London, in the colony of Connecticut, about one o'clock the ſame day. We got that night to our friend Peter Davis's, in Rhode-Iſland government, about twenty-two miles. We had a meeting next day at Weſterley, the governor of the province was at it, and behaved kindly, inviting

viting us to his houſe; but it did not ſuit us to go.

In order to fill up our time before the yearly-meeting, we had meetings at a new meeting-houſe near James Perry's, South Kingſton, Greenwich, Neſhantecut, and Providence; and though we found ſome honeſt travellers for Sion's proſperity, yet, for the moſt part, things, as to the life of religion, appeared mournfully low, indifferency prevailing in many, and divers undue liberties in others. I was much afflicted at ſome of the meetings with the dark principles of deiſm, and was favoured with ability to lay open the wickedneſs and groſs abſurdity of ſuch principles, warning friends and others to ſhun the converſation of thoſe tinctured therewith, as they would a poiſonous ſerpent. On the fifth day, the 12th of the 6th month, the yearly-meeting for New-England began at Portſmouth on Rhode-Iſland: this meeting was very large as to number; but, alas! it was a dark gloomy time of deep ſuffering: the glory and diadem of our religious aſſemblies ſeems to be ſorrowfully removed from theſe people, and inſtead of the meeting being covered therewith, it was overſpread with darkneſs. Here I met our friend Thomas Gawthorp, who was upon his third viſit to friends in America; we both ſat the whole meeting in ſilence.

The meetings following, both for worſhip and diſcipline, were held at Newport, and continued till ſecond day was over. The publick meetings were exceeding large, both friends, and abundance of other people attended moſt of them; it was ſuppoſed there were 2000 people. To theſe great aſſemblies it pleaſed the gracious fountain of all good, to open much goſpel doctrine in the demonſtration of the ſpirit, and with power, which appeared to be generally well received, and was to the great comfort and relief of thoſe engaged therein; but the meetings of miniſters and elders, and thoſe for diſcipline, were for the moſt part very heavy and diſtreſſing; great weakneſs, and want of living concern, were painfully felt therein; little of that divine wiſdom, which alone can build the houſe, was attended to, and formality prevailed. Ability was graciouſly afforded to uſe plainneſs of ſpeech, endeavouring to make them ſenſible of the loſs they had ſuſtained, by forſaking the fountain of living waters, and hewing to themſelves ciſterns, broken ciſterns, that would hold no water: yet we found a few ſincere labourers amongſt them, whoſe hands I hope were in ſome degree ſtrengthened; but things in general were very low. On third day we had a large ſatisfactory meeting on Connanicut Iſland, to which many from Newport went; and next day we had a very large meeting at Newport, which

was

was the laſt we had there. In this meeting wiſdom and utterance were given to declare the truth to their ſeveral ſtates, in much plain-dealing, endeavouring to ſhew them from whence they had fallen, and how vain it was for them to imagine they were God's people in the ſtate moſt of them were then in: there was alſo encouragement to the few ſincere-hearted. On fifth day we had a very large meeting at Portſmouth, to which came great numbers from Newport. It was a time of great darkneſs and deep ſuffering with the oppreſſed ſeed: the young people are moſtly gone into the air, and undue liberties; and thoſe more advanced (a few excepted) are gone into the earth; having ſo much to do in government affairs, many of them got into the offices, friendſhips, and parties, as well as into the profits, of this world. Next day we went off the iſland, and had meetings in our way to Nantucket yearly-meeting, at Tiverton, Little-Compton, and Coxſet. The two laſt were very large, eſpecially Coxſet; the goſpel was largely and with good authority declared in them, to much ſatisfaction and comfort, there being conſiderable openneſs, many of other perſuaſions attending. On ſecond day, being their monthly-meeting at Poniganſet, and notice having been given before of our intention of being at it, it was exceeding large, even like a great yearly-meeting; it was ſuppoſed there were 2000 people

people preſent. In this large aſſembly the everlaſting goſpel was preached in the demonſtration of the ſpirit, and with power; wiſdom being mercifully given to divide the word ſuitably to the various ſtates: the meeting appeared to be generally affected, and the minds of thoſe engaged greatly relieved. Early next morning we embarked for Nantucket, in company with about twenty friends, and landed on the ſaid iſland about five o'clock in the afternoon of the ſame day. On ſixth day the yearly-meeting began, and was very large: a becoming plainneſs appeared in the general; but, alas! the life of religion was very much departed from by numbers in that once truly amiable place, ſo much noted for a family of love. I went on the iſland as a ſtranger to their preſent ſtate, though I had been there twice before, a witneſs of better times: much diſtreſſing anguiſh was felt in this meeting, and for ſome time I expected the current of life would have been wholly obſtructed; but at length, through divine mercy, truth aroſe with goſpel authority, ſetting forth what a great and wonderful manifeſtation of evangelical light and truth ſprung up in the laſt century after a dark night of apoſtacy and error; when the heavenly power being embraced, brought forth the nature and ſpirit of religion; but endeavours now are too often uſed to ſupport the ſame principles in a formal way, by the ſtrength

ſtrength and wiſdom of man; the Lord therefore will not own a people in that ſtate. Many things were delivered upon this ſubject with great dread, and I felt the Lord's power go forth as a fire amongſt the briars and thorns; many were ſtruck with ſadneſs and fear, and the everlaſting name was exalted: Thomas Gawthorp was there alſo, and had good ſervice. The meeting ended on ſecond day, much goſpel labour having been beſtowed in the ſeveral ſittings thereof. Notwithſtanding the general ſtate of friends on that iſland appeared truly deplorable, yet I believe a remnant are and will be preſerved freſh and lively in religion. May their number increaſe!

We left the iſland on third day, the 1ſt of the 7th month, and landed that evening at Suckaneket, on the continent, being about fifty in number. We had a ſmall meeting on fifth day, at a meeting-houſe near the place of our landing, and went forward to be at Sandwich quarterly-meeting. On ſixth day we went to their monthly-meeting, where was a burial of a friend that died ſuddenly. There were many Preſbyterians preſent: the goſpel power aroſe with conſiderable ſtrength and clearneſs, with the words of the apoſtle: "Give diligence to make your calling and "election ſure;" with remarks on the great importance of the work, how neceſſary to be aſſured of its going forward, and that

that a certainty thereof may be obtained, by the ſpirit of God bearing witneſs with our ſpirit, according to the apoſtolick teſtimony. This exhortation contradicts the dark opinion of abſolute and unconditional election and reprobation; ſeeing this preſſing advice to make it ſure, implies ſomething to be done on man's part, which may be omitted, and he thereby may miſs the election of God's grace; whereas, according to that, the election is made ſo certain, even from the foundation of the world, by an immutable decree, that all man's endeavours will make no alteration, ſeeing one cannot poſſibly be added to the number of the elect, nor one diminiſhed: the great abſurdity of this doctrine was expoſed, ſhewing how it reflected much diſhonour on infinite mercy and goodneſs; and ſome of their ſtrongeſt arguments in favour of that doctrine were anſwered.

I was alſo opened upon infant-baptiſm, ſo called, ſetting forth how unreaſonable it is to uphold types, ſigns, and ſhadows, unleſs we expect another and higher diſpenſation: that types always pointed to the anti-type or ſubſtance, and ſeeing moſt acknowledge the ſubſtance is come, how weak to keep up the ſign. It was a good time, for truth was exalted, and the meeting pretty generally affected; and although theſe diſputable points were cloſely handled, yet there was no oppoſition, nor the leaſt diſ-

guſt appeared. On ſeventh-day the quarterly-meeting was held, in which we had ſome, I hope profitable, ſervice, in a cloſe, ſearching, way; things appeared very low, yet there were ſome ſincere, honeſt labourers. We went after meeting about twenty miles, to Plymouth, where it is ſaid the firſt colony of Engliſh landed, and ſettled. The next day, being the firſt of the week, we went to Pembroke meeting, which was but ſmall of friends, but a pretty many of other ſocieties came in, conſidering the ſhort notice; the truths of the goſpel were largely delivered amongſt them, which ſeemed to be well and kindly received. We ſet out after meeting, intending to paſs through Boſton, and as far to the eaſtward as we propoſed to viſit friends, leaving notice as we went, at the ſeveral meetings, to take them in our return. We had very large meetings at Colchechy, and Dover; and although we found but little living concern amongſt friends, yet the bleſſed truth favoured and opened the way for much goſpel labour, ſuited to their ſtates, in order to revive ancient zeal and ardour. The weather was extremely hot, and the meetings crouded, ſo that at times it ſeemed as if I ſhould have been overcome, and faint; but by divine favour, I was mercifully carried through, to a conſiderable degree of ſatisfaction and peace. We returned to their quarterly-meeting at Hampton, which began

gan for miniſters and elders, on ſeventh-day, third hour, the 12th of the 7th month: we were ſorrowfully affected to find ſo little of a living concern amongſt the leaders of the people. Next day, being the firſt of the week, we had two large meetings, compoſed of friends and others: a religious labour for heavenly bread ſeemed almoſt loſt, even amongſt thoſe advanced in age and profeſſion of the truth; yet in marvellous condeſcenſion, the goſpel power and life ſprung up and extended to their various ſtates, with great ſtrength and clearneſs, even as a flame of fire againſt the wood, hay, and ſtubble; ſhewing, what a great and glorious thing Chriſtianity is; how complete victory and dominion may be obtained by it over ſin; and the ſoul of man be endued with ſublime virtues: but to view the notion of Chriſtianity people in general appear now to be contented with, it would ſeem as if little real religion remained on the earth. In the afternoon I was led to ſet forth, that there is one body, one ſpirit, one Lord, one faith, and one baptiſm; that by this only, people come to be truly initiated, being buried with Chriſt by his ſaving baptiſm into his death, and thereby witneſſing with the apoſtle the meaſure of the ſufferings of Chriſt, which are yet behind, fulfilled in us; if ſo be that we ſuffer with him, that we alſo may be glorified together: the deep myſtery of man's redemption, through Chriſt, was

largely opened, it being a time of great favour, and the people were generally affected. Next day forenoon was held their meeting of buſineſs; but as the power of truth, the main ſpring of action in the weighty affairs of the church, appeared to me ſorrowfully wanting, little could be done to good purpoſe; ſome cloſe remarks were made upon the declining ſtate of that meeting, wherein we had very little comfort or ſatisfaction. In the afternoon we had a very large concluding meeting, wherein Chriſt was freely ſet forth as the true light, that enlightens every man that cometh into the world; that as the light of the outward ſun is neceſſary for tranſacting the affairs of this life, ſo the light of the Sun of righteouſneſs is no leſs neceſſary to ſhew us how to perform the great work of our ſoul's ſalvation: it was a good time. We then had meetings at Amſbery, Newbury, Salem, Lynn, and Boſton. At Lynn in the afternoon, being firſt-day, I found it my place to ſet an example of ſilence; at the other meetings I was largely opened in the ſervice of the goſpel, to good ſatisfaction and comfort. From Boſton we travelled to Dighton, and dined on the way at Taunton. Our guide being acquainted with a ſhop-keeper in that town, we were invited to dine with him: after dinner we entered upon much reaſoning about religious principles, and a cloſe diſpute enſued. I was, through divine aſ-

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ſiſtance, enabled to ſtand my ground therein, and to maintain our principles, to the comfort and ſatisfaction of my own mind, and I believe in a good degree to his; who I underſtood had been accounted a very zealous Preſbyterian, and had entertained an unfavourable opinion of our principles: he confeſſed they never had been cleared up ſo much to his ſatisfaction before, and ſeemed to be a good deal affected; we parted in love and friendſhip. We then had meetings at Free-town, Long-plain, Rocheſter, and Akuſhnet; in theſe we found things very low and languid, as appeared generally the caſe in New-England; our ſociety, like others, having too much dwindled into form and profeſſion. The laſt meeting was very large, but my way was quite ſhut up as to miniſtry; had in the others cloſe ſearching ſervice. On firſt-day, the 27th of the 7th month, we had a very large meeting at Swanzey, to which came friends from many parts, ſome even from Newport; the power of the everlaſting goſpel aroſe in this large aſſembly; wiſdom and utterance were given to declare the truth very largely, from theſe words, "To know thee the only true God, "and Jeſus Chriſt whom thou haſt ſent, is "life eternal." The meeting was much affected; the Lord's heart-melting goodneſs was ſweetly enjoyed by a remnant. Next day we had a large meeting at Smithfield; the nature of true religion, from the apoſ-

tle James's definition of it, was copiouſly treated of in this meeting: it was a favoured time, and the meeting was generally affected. On third-day we had a meeting at Wainſoket, great numbers of looſe, libertine people came, who, I ſuppoſe, rarely attended any place of worſhip; ſuch came rather out of curioſity, expecting ſomething; and indeed thoſe, for the moſt part, who profeſs with us there, ſeem as if they knew little of the nature and importance of religious worſhip; but it was my duty, in this large meeting, to ſit in ſilence. Next day we had a very large meeting at Mendon, to which came many of our profeſſion, and a great number of ſuch as being diſſatisfied with the eſtabliſhed worſhip, and an hireling miniſtry, had ſeparated and held meetings in one another's houſes, having ſuch as thought it their duty to preach freely amongſt them: to this meeting the goſpel was largely preached, which ſeemed to have a general reach. After meeting came a predeſtinarian, and a young man, a preacher, among thoſe ſeparatiſts before-mentioned, who are quite averſe to that dark opinion: theſe two, it ſeems, had been engaged in a diſpute in the meeting-houſe, when all were gone, upon ſome points of doctrine delivered that day concerning original ſin, and the opinion before-mentioned; and as they could not ſettle the points, at length they agreed to come to my quarters,

ters, to aſk me a few ſober queſtions, by way of further explanation of ſome things delivered. When they informed me of the reaſon of their coming, I told them I was very willing to afford them all the ſatisfaction in my power, but was not very fond of diſputes, which ſeldom tended much to edification, as they were generally managed. The old man ſignified he had no intention of entering into any diſputes; however, one thing brought on another, till we got very cloſely engaged: the young man, the preacher, was on my ſide, and, I think, had as remarkable a memory in the ſcriptures as I ever knew; and was favoured with a conſiderable underſtanding in the myſtery of them. The poor old man, though I ſuppoſe as well furniſhed as moſt, upon ſuch a bad ſubject, was entirely vanquiſhed and confounded to that degree, that his ſpirits appeared to be ſunk with ſorrow, becauſe he could not ſupport his principles better. The young man and I, with other friends, withdrew into another room, and had a religious conference, particularly upon the nature of goſpel-miniſtry and worſhip; he appeared to be much enlightened, and not far from the kingdom; but I fear he had entered into the miniſtry too ſoon. This opportunity afforded my mind a good deal of ſatisfaction. I found many of thoſe high profeſſors in New-England, in rather an unſettled ſtate, fond of flocking to our

meetings, and they ſeemed to hear the doctrines of truth with ſatisfaction, and there was great openneſs amongſt them in many places. But what ſorrowfully affected my mind was, that there is ſo little of the life of religion held up as a ſtandard to thoſe, by our ſociety, in thoſe parts; yet I believe there will be a gathering to Shiloh, in the New-England colonies. The difference appears very great in their eſteem and regard to our friends, to what it was formerly, though perhaps that in part may be owing to many in our ſociety being more like them, than our friends were in early times; yet I believe the caſe is otherwiſe with many, and that it ariſes from their good opinion of moſt of our principles.

On fifth-day, the 31ſt of the 7th month, we ſet out, accompanied by two guides, through the back parts of Connecticut, towards the Oblong in the government of New-York, being about 140 miles, through a Preſbyterian country; they generally carried themſelves civilly, and we had ſome religious conferences to good ſatisfaction. The weather was very hot, and the roads ſtony, rough and mountainous, and the entertainment but mean in many places, ſo that the journey was attended with fatigue to our bodies and horſes. We went to New-Milford meeting on firſt-day, the 3d of the 8th month; I had nothing to offer by way of miniſtry, yet in ſtill quiet waiting, I was favoured

favoured therein with the firſt clear ſatisfactory glance of my being at liberty, towards the latter end of this year, to return home, which I fully believed, but kept it to myſelf. After meeting we aſcended to the Oblong, and a long aſcent it was, of near a mile to the ſummit of that, called there Quaker-Hill; the weather being extremely hot, I feared it would have killed my horſe, and I was not able to relieve him by walking. On third-day we had a very large meeting at a commodious houſe, built by friends, on that hill; they who attended were generally profeſſors of the truth, as held by us, and moſtly plain and becoming in their outward garb; yet, alas! when they came to be viewed in the true light, they appeared dry and formal; many, I fear, having cloathed corrupted nature with a form of religion, and in a plain dreſs ſit in their religious meetings like dead images. After a time of deep ſuffering in the ſpirit, with the oppreſſed ſeed, the word was given with good authority, and went forth like a flame of fire, againſt the wood, hay, and ſtubble, to the rouſing, I believe, and awakening of many, for the preſent. The condition of man, in the tranſgreſſion, as ſet forth by the inſpired writers, that he is in a ſtate of enmity to, and ſeparation from, God, conſequently, he muſt experience a very great change, before he can be acceptable to his Maker: the way was opened,

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ſhewing how this change was to be effected, and that the operation neceſſary thereunto, makes indelible impreſſions on the minds of all, who are ſo happy as to experience the ſame, that none can be true Chriſtians without it: truth had great dominion that day. We had a very large meeting next day at the Nine Partners, and had cloſe ſervice therein. Next day we had a very painful afflicting meeting at Oſwego; I was quite a ſtranger to them, and did not know, by any outward information, that they had any one who uſually appeared in publick among them; yet my mind was ſtrongly impreſſed with a ſenſe, that the meeting had been much hurt by a wrong miniſtry, and for that reaſon chiefly, my mouth was ſhut up there in that reſpect: it ſeemed as if the very perſon was ſhewn to me in the meeting, though I had never ſeen him before, that I know of; but I found afterwards, it was a true ſenſe, and I told friends, in his hearing, how things appeared to me in that meeting, which ſeemed to ſtrike him, and he ſtruggled a little, but I left it upon him: may the great and gracious helper of his people, have the praiſe of his own works, ſaith my ſoul, now and for evermore! On firſt-day, the 10th of the 8th month, we were at the Oblong meeting again; my travail the whole meeting was in ſuffering ſilence. From hence, in our way to New-York, we had the following meetings, viz.

Peach-

Peach-Pond, North-Caſtle, the monthly-meeting at the Purchaſe, Memarineck, and Weſt-Cheſter; at moſt of which, the goſpel power was largely manifeſted, by opening doctrine and counſel, in a cloſe, ſearching manner, to the various ſtates of the people. On firſt-day, the 17th of the 8th month, we were at two meetings in the city of New-York; in the morning I was ſilent; in the afternoon, truth opened the way to publick ſervice, ſhewing the beautiful order and economy of human life; all ſeeking for ſome manſion, poſſeſſion, or ſettlement, and agreeable to the laws of prudence and juſtice, endeavouring to increaſe their ſtore, that they may have ſomething of their own againſt the time of need: if prudence requires to provide the neceſſaries for this ſhort and uncertain life, how much more incumbent is it upon us, in regard to the immortal part; and that our eyes ſhould be turned to view the order, harmony, and beauty of the new creation, and to ſeek an inheritance in the holy city? It was a bleſſed time, and many hearts were tendered. I had a good deal of ſatisfaction among friends in this city, and hope there is a growth in the beſt things experienced by divers. On ſecond-day we croſſed the Bay, and Staten-Iſland; ferried from thence at Elizabeth-town Point, and went to Raway. On third and fourth-day we went to the quarterly and monthly-meetings at

Wood-

Woodbridge; was enabled to labour largely in a ſearching way, with much plainneſs and goſpel authority, for their help and recovery, from a weak, languid, unconcerned ſtate; yet we found ſome ſolid, valuable friends amongſt them. From thence we proceeded on our way to my companion's houſe, in Pennſylvania, and had large meetings at Plainfield and King's-Wood, wherein the goſpel was preached with great openneſs, to good ſatisfaction. On ſeventh-day evening, the 23d of the 8th month, having croſſed Delaware at Holland's-Ferry, we got to my companion's houſe, and attended two meetings at Wright's-Town, where he belongs; the next day there was a conſiderable number of profeſſors, but ſpiritual idleneſs was felt ſorrowfully to have prevailed over too many, craving to be fed with words; I found it my duty to be ſilent at both the meetings. Having taken a very great cold, after ſome of the late large and hot meetings; I was much indiſpoſed, and ſtaid at my companion's till fifth-day, and then went to the quarterly-meeting for the county of Bucks, held at the Falls, which was exceeding large: truth greatly favoured that meeting, in opening doctrine and counſel, for the help, reproof, and encouragement of many, beginning with theſe words, It is eſpecially worthy to be noted, that the inſpired writers, both in relating their own experience, and in adminiſ-

miniſtering advice and counſel to others, on a religious account, lay the whole ſtreſs of religion upon the inward, ſaving, and ſpiritual knowledge of God: it was a great time, and many hearts were tendered. The youth's meeting was held next day at Briſtol; it was a low, poor time, and I had nothing to offer by way of miniſtry. On firſt-day, the 31ſt of the 8th month, I went to Makesfield meeting, it was an exerciſing time; a careleſs, earthly ſpirit was felt to be very prevalent; I had ſome ſervice there, in a very cloſe, ſearching manner. In the afternoon I had a very large meeting at John Beaumont's, wherein much goſpel doctrine flowed to the people, upon the nature of ſelf-denial, and bearing the yoke of Chriſt; many, not of our ſociety, were preſent, and pretty much affected; it was a favoured time. Next day I went to Buckingham monthly-meeting, which was very large, a numerous body of friends living in thoſe parts; I had great openneſs for publick ſervice therein, ſhewing, that the promiſes of God in him, are yea and amen for ever; yet we are not entitled to them, but upon certain conditions, that is, being in thoſe ſtates, to which they are applied. It was a great and good time, truth being exalted. On third-day I had a large meeting at Plumſtead, many attending from Buckingham and other places. The word was given with authority and clearneſs, to declare

declare to this numerous auditory, upon the nature of true religion and worſhip, ſhewing, that it principally conſiſted in an inward exerciſe of the ſoul towards God, and eſpecially depended on a ſpiritual acquaintance with him; it was a highly favoured time, and many hearts were tendered. For ſome time paſt I had been indiſpoſed, being, through the extremity of the heat, much afflicted with a raſh, called the prickly heat; and having taken a great cold, my aſthmatic diſorder was much increaſed; yet, through merciful help ſupporting ſoul and body, in the great work to which I was called, I was enabled to proceed on my journey, having a ſtrong deſire to viſit ſome meetings in the back parts of Bucks, Philadelphia, and Cheſter counties, before the approaching yearly-meeting for Penſylvania and the Jerſeys, to be held in Philadelphia towards the latter end of the 9th month: apprehending, if I could accompliſh that, I ſhould have little to do after, except on the eaſtern ſhore of Maryland, and in the lower counties upon Delaware. Here my valuable friend, Zebulon Heſton, joined me for a companion to the back parts. We travelled next day to Richland, and the day following had a large meeting there, moſtly conſiſting of thoſe under our name: great lukewarmneſs, and want of a living concern was felt; yet it pleaſed divine goodneſs to favour with ability to labour in the

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pel, with plainneſs, in a very awakening manner, which ſeemed to have ſome tendering effect in the general, at leaſt for the preſent. We travelled next day to Oley, alias Exeter, and went to their meeting on firſt-day, the 7th of the 9th month; they appeared to me moſtly ignorant of the importance of that worſhip and ſervice which they pretended to meet about, and as if the chief waiting was to hear what the poor ſervants had to ſay: they were diſappointed in reſpect to me, finding it my place to ſit the whole meeting in ſilence. We went after to Maiden-Creek, and had a large meeting there the next day. I believe there were ſome valuable friends, but many appeared in a ſtate of indolence, as to religion, looking for words; there was a conſiderable ſpace of ſilence; at length, truth aroſe, and obtained dominion, and the goſpel was freely preached; ſhewing the nature of the work of man's ſalvation by Chriſt, and the great danger of a neglect thereof. On third-day we had a meeting in Reading Court-Houſe, to which many came, not of our ſociety, being moſtly Germans, who behaved in a ſolid, becoming manner; the word of the goſpel was given, and ability to declare it with good authority and clearneſs, for a conſiderable time, to the tendering of many hearts. Next day we croſſed Schuylkill, and had meetings at the Foreſt, Wantmel, Providence, and Pikeland,

Pikeland; in all which, ability was given to labour in the goſpel, for the ſtirring up profeſſors to a more lively ſenſe of religion, which indeed was felt to be at a low ebb amongſt them, as in many other places; ſuch cauſes there are of mournful complaints, where people go no deeper into religion than what comes by education or outward conformity: many in theſe parts have entered into the outward poſſeſſions and profeſſion of their worthy anceſtors, at a very eaſy rate; yet the Lord, in great mercy, is cauſing his trumpets to ſound very loud, to awaken ſuch to a ſenſe of their danger. On firſt-day, the 14th of the 9th month, we went to Youghland, which was a very large meeting of itſelf, and friends came to it from moſt of the adjacent meetings; the fore part was a time of deep travail and ſilent labour, in a painful ſenſe, that many preſent were at eaſe in a bare profeſſion of the truth; at length the word was given with conſiderable weight and goſpel authority, ſhewing what a powerful efficacious thing Chriſtianity was, when it made its firſt entrance into the world, and ſo continued for a conſiderable time, mightily prevailing by its own force and efficacy, againſt all oppoſition and worldly intereſt, until the world ſmiled upon its profeſſors: it then ſpread as to the name, but gradually loſing the power and life, many diſorders, great corruptions, and deſolating contentions

tentions about trifles, got in, and cloſe application there was made to the ſtates of the inhabitants of this highly favoured province, earneſtly preſſing the auditory to ſeek after the ſubſtance of religion. The afternoon meeting was ſolid and comfortable in ſilence. On third-day we had a large meeting at Eaſt-Calne, in which I had thorough ſervice, to good ſatisfaction; and next day we had a very large meeting at Bradford, in the Forks of Brandy-wine; things were felt to be much out of order, and religion to be at a very low ebb amongſt them, yet, through infinite condeſcenſion, goſpel authority was given, with much clearneſs in doctrine, ſhewing, that in order to poſſeſs a valuable religion, man ſhould be feelingly and experimentally convinced, that in matters of religion, he muſt wholly reſign his will to God, and give himſelf up to be guided by a ſupernatural principle; until then, he cannot ſay, with acceptance to his Maker, "Thy will be done "in earth, as it is done in heaven." It was, through divine mercy, a highly-favoured baptizing time, and the bleſſed truth was in dominion over hard, unmortified ſpirits. I went home from hence with my brother-in-law, Micajah Speakman, to Concord, where I reſted quietly three days, after long fatigue of travelling, and hard labour; yet all was made eaſy, through the efficacy of that heavenly power, which mer-

cifully attended from place to place, filling my ſoul, at times, with true contentment, and perfect reſignation to the Lord's will, either to do or ſuffer; in which happy ſtate, my peace flowed as a river. On firſt-day, the 21ſt of the 9th month, I went to Middle-town meeting, but had no publick ſervice therein. I went on ſecond-day to Philadelphia, attended their week-day meeting next day, and on fifth-day I went to Haddonfield, in Weſt-Jerſey, to the burial of Thomas Radmon, a publick friend in good eſteem, who formerly told me he was firſt reached, or convinced, through my miniſtry, in the Bank meeting at Philadelphia, about thirty years ago: the meeting was very large, conſiſting both of friends, and thoſe of other ſocieties, a prieſt and his family being there; the truths of the goſpel were largely declared, with clearneſs, and good demonſtration; the auditory being very ſolid and attentive, truth had good dominion, to the comfort of many. In the afternoon was held their quarterly-meeting of miniſters and elders; it was a low time. Next day was held their quarterly-meeting, which was very large; there ſeemed to be great expectations, and looking out after words, as is ſorrowfully the caſe with many in theſe parts, eſpecially if the poor inſtrument had been favoured before, and it pleaſed them: this ſometimes tends to deprive them of that which they ſo anxiouſly

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ſeek after, which I believe was now the caſe, for I was quite ſhut up as to publick ſervice, but had ſome good ſervice in the meeting of buſineſs. On ſeventh-day, the 27th of the 9th month, I went to the yearly-meeting of miniſters and elders at Philadelphia, for Pennſylvania and the Jerſeys; it was large, I had ſome ſervice therein, and informed friends, that I expected liberty to return home that Fall, requeſting a few lines, by way of certificate, to my friends in England, according to the good order uſed amongſt us; this was the only one I requeſted on the continent of America, yet friends, of their own accord, ſent certificates from moſt, or all the parts I viſited. A certificate was readily granted, and ſigned by a great number of miniſters and elders, teſtifying their unity with my goſpel labours, and conduct while among them. I diligently attended the ſeveral ſittings of this yearly-meeting, both for worſhip and diſcipline, and had ſome weighty ſervice in them. On firſt-day, the 5th of the 10th month, I went to Fairhill meeting, and returned to the evening meeting in the city. On third-day, the 7th of the 10th month, I ſet out in order to attend the yearly-meeting on the eaſtern ſhore of Maryland, being accompanied by Samuel Eaſtburn; we had meetings in our way at George's-Creek, and the head of Saſſifras; truth made way for cloſe, weigh-

ty ſervice, to the ſtates of thoſe preſent. We went, the 11th of the 10th month, to a ſmall poor meeting for miniſters and elders, at Cecil, in Maryland; and next day, being the firſt of the week, the yearly-meeting began there, to which came many people of divers ſorts, moſt of whom ſeemed looſe, and void of a ſolid, religious concern. Death and darkneſs were felt to reign in the general, yet the goſpel power, in great mercy, broke through, and opened ſuitable doctrine to their ſtates, ſhewing the general conſent of all ages and nations, to that of the immortality of the ſoul, and future rewards and puniſhments; and although the profeſſors of Chriſtianity were favoured with more clear apprehenſions thereof, than others, yet numbers of them live as if they had no ſuch belief, or, as if they did not look upon themſelves to be accountable creatures. The ſucceeding meetings, both for worſhip and diſcipline, were, I hope, through divine aſſiſtance, profitable to many. The yearly-meeting at Choptank, began on ſeventh-day, the 18th of the 10th month, and ended on fourth-day afternoon; many of the meetings were very large, and the truths of the goſpel powerfully declared in them, and the everlaſting unchangeable truth was exalted over all of a contrary nature to itſelf: this yearly-meeting afforded great relief and ſatisfaction to my mind. We ſet out on fifth-

day,

day, in order to attend the yearly-meeting to be held at Little-Creek, in Kent-County, on Delaware; the meeting began on firſt-day, the 26th of 10th month, and held two days; I had very open ſervice therein. After this meeting I found myſelf at liberty to ſeek a proper opportunity to return to my native land, and outward habitation, and ſo went from hence directly toward Philadelphia; I attended their monthly and quarterly-meeting there, wherein I had good open ſervice. By inquiring, I found a veſſel bound for London, the captain intending to ſail about the middle of the 11th month. I went on board, accompanied by divers friends; we ſat a while in the cabin, in a ſolemn ſilence; my mind was deeply engaged to be rightly directed; and finding, as I thought, rather a freedom to go in that ſhip, I therefore ſignified to the captain and the owners, that I intended to embark in her, which they appeared to be well pleaſed with. I then went to Cheſter-County, to take leave of my relations and friends, and to attend the quarterly-meeting at Concord; which I did, and had large open ſervice in the ſeveral meetings, to great ſatisfaction and comfort. On third-day I went to a large meeting at Cheſter; death and darkneſs ſeemed to reign the whole time, ſo that I had no power to move, as to miniſtry. I got to Philadelphia next morning, the ſhip being to ſail from thence the next

next day: On ſixth-day, about nine o'clock, I took a ſolemn leave of ſundry valuable friends in the city, and ſet out for Cheſter to meet the ſhip; many friends, from thence and Derby, accompanying me thither; where, after dinner, in near affection, we took leave, never expecting to ſee each other again. I then embarked on board the ſhip Phebe, Capt. Mungo Daviſon; we got under ſail about two o'clock next morning, and on firſt-day, the 16th of the 11th month, about four o'clock in the afternoon, we got to ſea.

I find this remark amongſt my memorandums, written, I ſuppoſe, after I had been ſome time at ſea, viz. "It is fit to be remembered, in humble and awful acknowledgment, that the Lord has been with me ever ſince I came on board this ſhip, in love and mercy unſpeakable, cauſing ſweet peace to flow as a river in my ſoul, ſo as to make me forget all my former anguiſh. For the former things are all paſſed away, ſo that, through infinite condeſcending love, I have learned to ſing the ſong of Moſes, and the ſong of the Lamb, and even upon the mighty foaming unſtable ocean, to ſpeak in myſelf in pſalms, and hymns, and ſpiritual ſongs, making melody in my heart to the Lord, who hath been pleaſed to preſerve me through many, oh! very many heights and depths; heights in my ſervice and affections of my friends and others, I hope from

from being lifted up or exalted above meaſure, by the revelation I have been favoured with; and through the deep baptiſms I have experienced, in ſympathy with the precious depreſſed ſeed, borne down and preſſed by the ſins of mankind, as a cart is preſſed with ſheaves; the Lord enabling me to be reſignedly contented in that ſtate: whether in ſuffering or rejoicing, ſilence or words, he mercifully gave me this ſupport by the power of his own ſpirit, and now is ſo gracious, as to reward my mind with ſweet peace for abiding in that ſtation wherein he alone preſerved me. I was, through unſpeakable kindneſs, when I ſat down in a meeting, moſtly enabled to ſay, "Thy will be done, whether in making uſe of me as thy inſtrument to ſound an alarm to the people, or to ſet them an example of ſilent waiting upon thee." What ſhall I ſay or return to the Lord of everlaſting loving-kindneſs for preſervation, by ſea and by land, in many perils; I am at a loſs for expreſſions to ſet forth his bountiful goodneſs, and the greatneſs of his love and mercy to thoſe who truſt in him. I therefore humbly deſire with ſilent reverence, or otherwiſe, as ability is afforded, to magnify, worſhip, and adore him, who is glorious in holineſs, and fearful in praiſe, working wonders, who alone is worthy now and evermore! Amen."

We

We had a ſtrong new ſhip, which had been at ſea but one voyage before; ſhe was very tight in the river and bay, but we had not been a week at ſea before ſhe ſprung a leak to that degree, as to require much labour to clear her of water. This ſeemed to affect the captain and the paſſengers pretty much, not knowing but the leak would increaſe, and we being but poorly manned, the captain having been deceived in ſome, whom he had taken in for good hands, proving of little uſe, nay, one of them rather a burthen. In this gloomy time, through merciful help, I found a bleſſed ſupport to my mind, in humble confidence, that he who is Lord of all (in whoſe counſel I apprehended I was there) would conduct me ſafe to my outward habitation; yet I was ſorry for ſuch an addition of work to the ſailors, as we were obliged to keep one hand at leaſt at the pump, night and day, all the paſſage, which was ſtormy and rough, and very unpleaſant to the body. The captain and paſſengers were very civil and obliging to me. It was the 19th of the 12th month, before we found ourſelves in ſoundings on the Engliſh coaſt. After we had ſailed a conſiderable way up the Channel, the wind came a-head of us, ſo that we beat about therein for ſeveral days, and were once in great danger of being ſhipwrecked upon the Iſland of Alderney. On the 25th of the 12th month, in the evening, we put into

into the ſafe port of Dartmouth. I then reſolved to leave the ſhip, being about 230 miles from home, where I arrived the laſt day of the year, 1766, having been upon this journey one year and a half, lacking a few days. I underſtood it was ſix or ſeven weeks before the ſhip arrived at London, after I left her.

As I have already far exceeded in largeneſs, what I intended to leave behind me in the way of Journal, ſo I muſt forbear adding much more; yet may juſt hint, that in the year 1768, I went to the quarterly-meetings of York, Kendal, and Lancaſter. I had divers other meetings in the North, and, accompanied by my worthy friend Samuel Fothergill, had ſeveral meetings in North Wales, in town-halls, where none under our name reſided. I paſſed afterwards through a part of England, into South Wales, and ſo to Briſtol; from thence I returned home; having paſſed through, in England and Wales, about twenty-five counties, and attended ſixty-three meetings, and travelled about 1016 miles.

In the 4th month, 1770, I ſet out, accompanied by my wife, intending to be at the circular yearly-meeting, to be held this year at Ormſkirk, in Lancaſhire. We were at Mancheſter meetings on firſt-day, and attended a very large monthly-meeting on the ſecond-day following, at Warrington. Truth and its teſtimony was exalted, and had

great dominion therein, over libertine ſpirits, to the joy of the upright in heart. The yearly-meeting before-mentioned began the 17th of the ſame month, and held three days: there was a very convenient booth erected for the purpoſe, which, it was thought, would accommodate 2000 people; yet it was not ſufficient to contain the numbers who came, ſo that other meetings were held out in the open air at the ſame time. The people in general behaved with civility and reſpect; there was conſiderable openneſs, and the meetings were well conducted. We returned from thence homewards, taking Warrington meeting on firſt-day: the journey was very ſatisfactory, the whole being about 488 miles.

In the year 1772, I went, in company with my friends, Sarah and Deborah Morris, of Philadelphia, to the yearly-meeting at Briſtol; it was large, and divinely favoured. I attended, this year, four other yearly-meetings, to very good ſatisfaction and comfort, viz. London, Colcheſter, Woodbridge, and Norwich, accompanied by my wife to the laſt four, as well as by the two friends before-mentioned, who were in this nation upon a religious viſit.

Being now in the ſixtieth year of my age, and having laboured twelve or fourteen years, at times, pretty much under an aſthmatick complaint, which has cauſed

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riding to be frequently painful to the body, which difficulty age is like to increaſe, I expect therefore, travelling of any conſiderable journies will of courſe ceaſe: and having written ſo much already, I here intend to lay down my pen, committing myſelf, and what is done, to the providence and bleſſing of God, in whoſe power alone it is to grant patience, reſignation, and perſeverance, to his poor, helpleſs ſervants, and an increaſe of their goſpel labours: So be it!

FINIS.

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